POLITE SOCIETY

AT HOME AND ABROAD

TRUE POLITENESS.

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AT

HOME AND ABROAD.

A Complete Compendium of Information upon all Topics Classified under the Head of Etiquette.

BY MRS. ANNIE R. WHITE,

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"Man in society is like a flower
Blown in its native bed. 'Tis there alone
His faculties expanded in full bloom
Shine out—there only reach their proper use."

—COWPER.

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PREFACE.

Our work, "POLITE SOCIETY AT HOME AND ABROAD," is designed to afford information upon all topics which are classified under the head of "Etiquette," and will prove, we are sure, a complete compendium of useful hints and instructions.

Its classification is such that any subject contained in its pages can be readily found. The matter embraced herein is not confined strictly to the forms current in good society, but kindred topics have been touched upon in the clearest manner compatible with space provided.

With the assurance that a complete and useful work has been prepared for the use of our readers, we present the book with our best wishes, and the hope that it may meet a kindly reception.

THE PUBLISHERS.

INTRODUCTORY.

A subject which has been handled in many ways, and by many minds, always presents difficulties to one who attempts to set it forth in a new light. And yet the theme of our book is susceptible of many new thoughts, and many changes of old thoughts which are of value to the reader.

The etiquette of polite society changes so materially in some phases, and with such marked contrast among different peoples and periods, that it is almost a hopeless task to formulate rules that shall absolutely govern with the same unchangeability that stamped the laws of the Medes and the Persians.

The nearest approach to such a task is to give to the inquirer those usages and forms which prevail in good society, and which, with slight modifications, are adapted to any part of the habitable globe. And while these rules are, in their general contour, applicable to any position in life, the good sense and knowledge of fitness of things, will help to a comprehension of those exceptional occasions, when even the etiquette which obtains everywhere, can be changed in a slight degree, without marring the force of the custom as usually accepted. The fact that the rules of good behavior are current everywhere, is based on their being the outgrowth of something more substantial than mere forms. They are grounded in that kindness of heart, that unselfish desire to make one'self agreeable and attractive, which must have a place with all, ere they can lay claim to being truly polite.

Life brings a discipline to all; a discipline which bears directly upon every human being, making it his duty to be acceptable to his fellow-creatures. And unless certain tenets of good behavior are acknowledged and indorsed by society, how is the novice to know when he has trespassed upon good manners?

The deepest thinkers all unite in pronouncing human nature essentially selfish. But, by studying the rules laid down by good society for guidance, and practicing them continually, they become second nature, and selfishness is kept in the background. Politeness becomes easy, if habitual, and performs its mission in bringing its followers up from the plane of self-love to a higher moral one, where thoughtless self-gratification is subdued, and time and attention are devoted to looking after the comfort and welfare of others.

Much remains to be said upon the value of good manners. They should be the outgrowth of character; a character built up in youth. Character is more than reputation. The young should learn its value, and early acquire it. The world may misunderstand—it generally does misconstrue human actions. But a clear conscience, a kindly nature, and fine manners, can conquer all things.

But even though certain customs may change, the principles which underlie social laws ever remain the same. Regarding etiquette then, from a higher standpoint than the mere following of certain set forms, we have added to those forms truths that lie deeper than outward observances. Mere politeness, unaccompanied by a desire to make it a nature of daily life, is very empty and unsatisfying. The moral nature must be developed at the same time, and the innate tendency to prefer self, must be kept in abeyance.

The life will then grow beautiful, the expressions of good will to all become spontaneous, and a broader culture, which is an aid to success in the world, will result. Good manners are pivots upon which a man's fortunes may be said to turn. Who is so unwelcome as the person destitute of them? No one likes to transact business with such a one, no pleasure is afforded by his society.

It is the aim of this work to impress upon all the importance of acquiring them; not alone for the pleasure which they afford, but because they are links in the chain which binds human beings to each other, and to a Higher Power.

Indifference to the comfort of others betokens a selfish, coarse nature, and repels those whose sympathies are active, and to whom civility is the natural expression of gentle deference, ever seeking to confer pleasure upon others. To all our readers is this volume especially addressed, with the sincere desire that profit and instruction may be gathered from its pages. And we feel certain that it will help the novice or the timid one, to know just what to do under all circumstances, assisting all to avoid those mortifying mistakes which are so distressing to a proud and sensitive nature. Every line has been penned with the hope that our treatment of the important subject of etiquette will make the duties of social life more clear, and awaken a desire for that culture which raises the soul to a more lofty ideal of the life we live here.

THE AUTHOR.

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CHAPTER I.

VALUE OF ETIQUETTE—SNEERING AT ETIQUETTE.

IT is the practice with certain people to sneer at the word "etiquette," and to claim that it merely means a foolish pandering to frivolous customs which in themselves have no meaning or use. This is a misapprehension which a little thoughtful consideration will remove.

Certain rules for the government of social, business and political life have been current for generations, and have been handed down with almost unvarying exactitude, in all civilized lands. Such customs or laws, are grounded in good taste, a sense of the fitness of things, kindly feelings, and a mutual desire to smooth away the asperities and roughness which would prevail among so many persons of varying tastes and ideas, without a certain set of rules to help to this end.

A POLITE PERSON ADMIRED.

Who is not attracted toward a polite, well-bred person? Who does not carry with them, perhaps

through life, the remembrance of some real gentleman or lady with whom they came in contact, at perhaps, an early period of their life? The pleasant memory such a person has left, and the agreeable impression, may unconsciously have had some influence upon their own life, and served as a model for their own behavior when launched into the society which they wish to adorn.

To understand and cultivate the tenets laid down by good society, is not to assume airs, or does not prevent the recognition of the "rough diamond" that sometimes shines out from among those whose early advantages have not been many. Rather it adds a higher polish to that gem, and gives it a higher luster.

CERTAIN RULES.

Rules of etiquette have their allotted place among the forces of life, and must be acknowledged as moral agents in refining and making more agreeable our daily intercourse with each other. They are agents for good. They teach us to be more lenient with the various elements which compose society. Life is a sort of a partnership in which each human being has an interest; and the laws of etiquette, well enforced, oblige us to make concessions to the many tastes, prejudices and habits of those we meet in the social circle, at public entertainments, in business relations, or when traveling.

If the value of good breeding is in danger of being depreciated, it is only necessary to compare the impression which a gentle, pleasant demeanor leaves upon you, with the gruff, abrupt or indifferent carriage of those who affect to despise good manners. If two applicants for a position are equally capable, it is safe to assert that in every case, the agreeable and courteous seeker will obtain it in preference to the other, who is his equal in all respects, save that he is deficient in that suave dignity that charms all. We are all susceptible to the charm of good manners. Indeed, society could not be maintained save for the usages of etiquette. But true etiquette must spring from a sincere desire to make every one around us feel at ease; a determination to exercise a thoughtful regard for the feelings of others. It is this patient forbearance with the eccentricities of all, which stamps the true lady or gentleman. It is a duty which each one owes to himself, to acquire certain rules for guidance, which shall make him a welcome guest in any circle.

WHAT ETIQUETTE IS.

Etiquette is not a servile yielding up of one's individuality, or cold formality. It is rather the beautiful frame which is placed around a valuable picture to prevent its being marred or defaced.

Etiquette throws a protection around the well-bred, keeping the coarse and disagreeable at a distance, and punishing those who violate her dictates, with banishment from the social circle.

MANNERS NECESSARY TO GOOD STANDING.

Manners are obligatory upon a man, and even more than that upon a woman. A man who is gentle, defers to others, listens respectfully to the aged, or to those who are inferior to him in position or intelligence, is liked by every one. His presence is a protection to women, his conversation is a wealth of pleasure, and all feel bettered by sharing his society. To be all this, he must be, as a well-known author says:

"The ideal gentleman is a clean man, body and soul. He acts kindly from the impulse of a kind heart. He is brave because with a conscience void of offense, he has nothing to fear. He is never embarrassed, for he respects himself and is profoundly conscious of right intentions. To preserve his self-respect he keeps his honor unstained, and to retain the good opinion of others he neglects no civility. He respects even the prejudices of honest men; opposes without bitterness, and yields without admitting defeat. He is never arrogant, and never weak. He bears himself with dignity, but never

haughtily. Too wise to despise trifles, he is too noble to be mastered by them. To superiors he is respectful without servility; to equals courteous; to inferiors so kind that they forget their inferiority. He carries himself with grace in all places, is easy but never familiar, genteel without affectation. His quick perceptions tell him what to do under all circumstances, and he approaches a king with as much ease as he would display in addressing a beggar. He unites gentleness of manner with firmness of mind; commands with mild authority, and asks favors with persistent grace and assurance. Always well-informed and observant of events, but never pedantic, he wins his way to the head through the heart, by the shortest route, and keeps good opinions once won, because he deserves them."

But if a gentleman should be all this, how much more essential are good manners to a woman! A rude, loud-spoken, uncultured woman is a positive blot upon nature, and repels, by her lack of breeding, those who would not be slow to acknowledge the real worth and talent she possessed, and which would come to the surface, were she clothed in the beautiful garments of modesty, gentle speech and ease of manner. A lady should be quiet in her manners, natural and unassuming in her language, careful to wound no one's feelings, but giving generously and freely from

the treasures of her pure mind to her friends. Scorning no one openly, but having a gentle pity for the unfortunate, the inferior and the ignorant, at the same time carrying herself with an innocence and single-heartedness which disarms ill nature, and wins respect and love from all. Such an one is a model for her sex; the "bright particular star" on which men look with reverence. The influence of such a woman, is a power for good which cannot be over-estimated.

Every young girl can become such a lady. Men strive to please and honor such women. Through them must come those refinements of manner and speech so necessary in society.

BEAUTY WORTHLESS WITHOUT BREEDING.

A woman may be gifted with great beauty, and may still be very unprepossessing, if she does not cultivate that knowledge of the laws of etiquette which will enable her to conduct herself so that she will not attract attention by her awkwardness and ignorance of forms. This fact is emphasized by the experience of every observer. It is a common saying that many a woman who has no personal charms to boast of, is much more fascinating than her more beautiful sisters, some of whom have depended entirely upon their looks to please, forgetting that "Beauty is only skin-deep," and that the flower without perfume is not

admired, as is the less showy but fragrant blossom. Fine manners are the outward manifestations of an inward beauty that the world is quick to discern.

Society is held together, so to speak, by certain unchangeable laws, which bind its different members in one harmonious whole. When these laws are not observed through ignorance or indifference, how mortifying are the experiences of those who have committed a sin against good breeding. How earnestly they wish that they had known better!

COMPEL RESPECT.

To be mannerly and respectful, to know how to accept the amenities of social life and to return them in kind, is to compel respect and command an entrance into good society. And this can be attained by any one, rich or poor, in this broad land of ours, where the narrow distinctions of caste have not as yet secured a foothold, and where every man is as good as a king. Thus good manners become a practical lever with which to raise one in his daily life. Wealth needs their aid to give character and tone to their surroundings. The poor man needs them to assist him in finding a higher position, which shall be more independent.

Believing, then, in the intrinsic value of etiquette, we would say, in the words of another:

"The finest nature and the most generous impulses, cannot make graceful habits. It is only by acquaintance with the accepted customs of the most refined society, that the pain and humiliation of embarrassment is avoided. He who knows society at its best is easily master of himself in any lower level. Those have been bred in an atmosphere of intelligent refinement, and know no way but the right way, are happy, because mistakes to them are well nigh impossible, but the thousands in whose busy lives there has been time for little else than useful and honorable work, but whose ambition prompts them to self-culture, need not despair of mastering all necessary social forms, and acquiring the gentle courtesy which is the winning secret of the gently bred."

CHAPTER II.

HOME MANNERS—HOME THE BIRTHPLACE OF GOOD MANNERS.

THE home is the foundation of all good things. The manners that win respect must be taught in the home circle. A child who has pleasant, courteous parents, who seek to inculcate simple maxims of good behavior is fortunate, and starts out in life at an advantage over the one who is not so instructed.

There are many well-bred people who would not for the world transgress a rule of politeness, but who neglect laying down any rules for the guidance of their children, thinking possibly that when they are older, they will naturally acquire that ease of manner which is essential to success in the world. They may possibly do so, particularly if the little folks are of good dispositions, and are imitative. But that does not relieve the parents of their duty in the matter. They owe it to their children and to society, to instruct them how to be gentle, courteous, and above all, self-denying.

BICKERINGS.

How often strangers are shocked and repelled by witnessing the little bickerings going on in the family circle between brothers and sisters. These discourteous expressions must be curbed by continual oversight on the part of parents or guardians, and by firm and wise government.

COURTESY SHOULD BE PRACTICED AT ALL TIMES.

If the elder members of a family practice courtesy toward each other, in the seclusion of the home, the young will catch the same spirit, and it will be far easier for the young man and young woman when their turn comes to enter life's busy arena, to know what is expected of them. They have a capital to begin on, as it were—and that capital is refined manners.

A MOTHER'S DUTY.

Many children will acquire bad qualities through the carelessness of those who have them in their care—such as malice, greediness, lack of personal neatness, and rough indifference to the comfort of others. All these faults it is the mother's duty to eradicate. Her first care must be to teach them self-respect; and one of the first evidences of this feeling, is good manners.

All children have an inborn sense of justice, and

should never be reproved before strangers for any remissness. A rebellious spirit is aroused, which often breaks out in open defiance or sullen resentment. Children can be trained to reciprocate courtesies, and to behave politely everywhere, without making prim little martinets of them. Teach them to respect each other's rights—to enjoy their merry romp and innocent fun without hurting each other's feelings, or playing upon some weakness. Games and romps should be encouraged at home; but let the stronger children guard the weaker, nor forget that even fun may become rough and wearisome.

GIVE CHILDREN PETS.

A fine plan to draw out the better nature of children is to let them have pets. It teaches them to be gentle and protecting, and makes them self-reliant.

Choose their companions, or rather show them how to select those for intimates who will not lower their moral tone. We do not refer to their social position. Many a poor boy is an innate gentleman. Teach your children so that they will shrink from contact with the coarse and impure, and will not choose their companions for the money their parents possess, but for their true worth and agreeable manners. Children must be taught never to be ashamed of a *poor* friend, but to blush if they have a loud, rude associate,

even though he may be the possessor of wealth untold.

COMMENCE LIFE IN A HOME OF YOUR OWN.

As the home is the school of good manners, the young couple in starting out to build a home, should first secure a home, not a boarding-place. Once established in this home, preserve its affairs inviolate. Do not betray the secrets of your married life to even your most intimate friends. In fact you should have no friends save mutual ones, and those should never be made confidantes of. A man or woman who will speak slightingly of a life-companion, has outraged the first principles of happiness in the marriage relations—respect and politeness, and is not fit to be trusted. No well-bred person will betray the faults or shortcomings of another.

ECONOMY NECESSARY.

In money matters the wife should be economical and careful. Often women incur bills without the husband's knowledge. Such a course is disastrous to a man who is struggling to attain a position in the world. On the other hand, many men make the mistake of concealing their financial condition from a wife. Some don't wish to annoy her with their business worries, while others think their money-matters

do not concern her. Both views are wrong. Few women would spend foolishly if they knew their husbands could not afford it, but would take pride in regulating their expenses to keep pace with their husband's income.

A house should be made as cheerful and light as possible, that the husband may look forward with delight to his return at night, after a hard day's work.

A WORD TO THE WIFE.

To the wife we would say,—Be as careful about your dress and appearance after marriage as you were before. You cannot do otherwise without losing some portion of your husband's regard. To dress well in society and to appear careless and even slovenly at home, is equivalent to saying that you care more to make a favorable impression upon strangers than upon your husband. This course will naturally offend him, and possibly he will cease to show you that politeness which you expect to receive, and thus will be laid the foundation of those careless manners we too often see in the family circle, and which are such bad examples for the young.

TREAT YOUR HUSBAND'S GUESTS KINDLY.

Be polite to the guest your husband brings home. If he surprises you with a business acquaintance whom

he has invited without notifying you, do not appear disconcerted. Meet him with that graceful courtesy which warms the heart of a stranger, and make no apology for your table. If it is set neatly, and the food is cooked properly, you can make the guest forget the lack of profusion of rich viands by the cordiality of your manner.

HUSBANDS, BE POLITE.

"The husband should be as studiously polite when at home as when in society. In fact, no man can be a true gentleman without being habitually polite and considerate at home. A chivalrous regard for a wife, and a deference to her wishes and comfort, is a sure indication of refinement, and will go far toward holding her love and allegiance. His own personal tastes should be cheerfully sacrificed to her happiness. He should take her to social gatherings when he attends himself, and be at all times considerate of those things which will give her pleasure. His evenings should be spent at home and in her society."

"The tongue is a little member, but it should be jealously guarded. Harsh and cutting things should not be said after marriage, any more than before. In cases of difference of opinion, charity and tolerance should be shown, within the family as much as without. Coarse and unrefined conversation can never be

indulged in without a loss of respect which involves a loss of influence and power. Fits of temper and hysterics should be controlled and conquered, as they are destructive to the peace of the family. Any deception of one by the other will destroy all faith and render a perfect union impossible."

EXAMPLE OF A FATHER.

A father should never utter an immoral thought or a profane word in the home circle. The respect he professes for his wife should check such ill-breeding. Children are quick to notice, and example is more powerful than words. They cannot respect a parent who is coarse and uncouth in his manners, or who uses too much freedom. As a writer has said, in speaking of the careless way in which fathers speak to their children, and the loss of self-respect which it begets:

"One great reason for the absence of this feeling in children is, that parents and grown people do not show to them that respect which they deserve. When you hear a father speaking to his children, calling them 'chap,' 'kids,' or 'young 'uns,' you may be sure there will be a lack of self-respect on the part of the children. Call children by their right names, speak to them in an affectionate way, make them feel that you are counting on them for something, and they will

then think something of themselves. Self-respect is one of the necessary conditions of a true womanhood and manhood. It saves children from engaging in the thousand little dishonorable things that defile the character and blast the reputation. The mother having once made her dear ones conscious that *they are somebody*—the objects of a mother's love and a mother's prayers—it will serve as a shield to them in a thousand temptations."

A GOOD INHERITANCE.

There is no better inheritance to leave children than the memory of kind and gentle-mannered parents, whose influence for good will go with them through life. And there is no better discipline, or one which will better prepare them for the hard battles of life, than to teach them to yield their own wills to others, to remember that they must respect the tastes and wishes of others, and that to make the cares of this life endurable, they should be cheerfully obedient and self-sacrificing.

CHAPTER III.

A FEW WORDS TO THE CHILDREN—SELF-APPROBATION NATURAL.

EVERY right-minded boy or girl is anxious to be well thought of. The first step toward the attainment of this desire, is to cultivate courtesy. Be deferent to those who are your superiors in age and position. "Young America" has the idea that it is a proof of independence and manliness to speak flippantly and sneeringly of parents or guardians, referring to them as "the governor," "the old lady," or "the old party." There is no greater mistake made, and the listeners who may smile at your "wit" will just as surely censure you in their hearts for your coarseness and disrespect. The boy who permits himself to adopt this style of address cannot become a gentleman. The young person who does not respect himself, will not respect his elders.

Do not imitate the vices of men, imagining that it will make you a man also. Smoking and chewing are deadly foes to the healthful growth. Do not use tobacco. There is something unwholesome about a

boy of twelve or fourteen who uses tobacco in any form. He loses his manliness and vigor, his sense of right and wrong becomes perverted, and his ambition leaves him. Never touch tobacco or liquors, if you desire to be a clean, manly man.

"We cannot all be heroes
And thrill a hemisphere
With some great daring venture,
Some deed that mocks at fear;
But we can fill a lifetime
With kindly acts and true,
There's always noble service
For noble souls to do.

"We cannot all be preachers,
And sway with voice and pen,
As strong winds sway the forest,
The minds and hearts of men;
But we can be evangels
To souls within our reach,
There's always love's own gospel
For loving hearts to preach."

NOT ALL CAN BECOME FAMOUS.

It is not given to all children to become famous. But it is in the power of every boy and girl to be truthful, honest, outspoken, and fearless; to hate a lie, and to check every evil thought. It is easy to be a real lady or gentleman. Practice politeness—make it the rule of your everyday life, at home, at school, or on the play-ground.

The big boy can see that the little one is not imposed upon. The big girl can take the part of another girl whose home surroundings are not so pleasant as her own.

Never sneer at any one who is deformed or lame, or whose clothes are shabby.

Care for your dumb pets in a kind way, feeding them, and sheltering them. Neither torment them yourselves, nor allow others to.

In play, be fair. Do not cheat. This may be a hard lesson to learn, but it is one of the grandest, to understand that you must accord perfect justice to others in your transactions with them. It will serve you well in after life.

Do not rush into the house like a whirlwind, forgetting to cleanse your feet upon the mat. Shut doors quietly. There are people whose nerves are so sensitive that doors slammed to, will almost make them ill.

Don't entertain your parents at the table with complaints of your brothers and sisters.

Obey readily, even though you can't see why you should or should not.

BE COURTEOUS TO ALL.

Speak pleasantly to your playmates. Never present yourself at table, with soiled face and hands, or uncombed hair. Do not interrupt conversation. It is

delightful to hear a bright, sensible boy or girl talk, but they should wait until they are addressed, and tell what interests them in a simple manner, without affectation, or feeling that they are heroes.

Boys, do not tease your sisters, or try to dictate to them. A manly boy protects his sisters, and looks after their comfort.

Do not stare at people, nor turn and look after them in the street. If you observe a peculiar looking, or lame person approaching, appear not to notice them; pass them without a glance, and make no comment until they are out of hearing.

BE ORDERLY.

Have certain places for your clothes, your toys, tools, and books, and when you are done using them, put them in their place. Cultivate this habit, and you will grow into neat, orderly ladies and gentlemen, the pride of your mothers, and will be welcome in every home which you visit.

DO NOT MEDDLE.

Never meddle with other people's property. As a rule, it is very offensive to have one's cherished articles handled indiscriminately. Many boys seize things which are shown them in a rough manner, and pull them to pieces. Their fond parents excuse this destruc-

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tive tendency as the act of an "inquiring mind," that "must know the ins and outs of everything," but we would prefer a boy to be a little less inquisitive, and a little more of a gentleman.

Girls, much of the advice given to the boys, is applicable to you.

Be neat and cleanly, both in mind and body. Take scrupulous care of your teeth and finger nails. Your clothes may not be of the richest material, but if they are made neatly and are kept in perfect repair, that is all that is necessary.

Your every-day toilet is part of your character. A girl that looks like a "fury" or "sloven" in the morning, is not to be trusted, however finely she may look in the evening. No matter how humble your room may be, there are eight things it should contain, namely: A mirror, washstand, soap, towel, comb, hair, nail and tooth brushes. These are just as essential as your breakfast, before which you should make good use of them. Parents who fail to provide their children with such appliances, not only make a great mistake, but commit a sin of omission. Look tidy in the morning, and after dinner work is over, improve your toilet. Make it a rule of your daily life to "dress up" for the afternoon. Your dress may, or need not, be anything better than calico; but with a ribbon or flower, or some bit of ornament, you can have an air of self-

respect and satisfaction that invariably comes with being well-dressed. A girl with fine sensibilities cannot help feeling embarrassed and awkward in a ragged and dirty dress, with her hair unkempt, should a neighbor come in. Moreover, your self-respect should demand the decent appareling of your body. You should make it a point to look as well as you can, even if you know nobody will see you but yourself.

Be frank, easy and cordial in your manners. Do not fear to show that you have a heart. Do not hesitate to say a kind word to this one, or perform a trifling act of courtesy for that one, for fear you may be thought "queer;" give a cheery word to the aged one whose journey is almost over. Speak the timely word to the sad-faced man or woman whose loneliness your well-meant effort will cheer.

Do not be afraid to let the sunshine of your happy souls flow out and permeate all you meet. Be cheerful, frank, natural; and give royally of the rich treasures of your generous souls, and blessings shall follow you.

HABITS TO AVOID.

It is very rude to ask direct questions, such as "Where are you going?" "What have you got in that package?" In fact, do not show curiosity about other people's affairs.

Do not look over another's shoulder, when they are reading, nor read their letters, even if they are left carelessly lying around. You have no right to pry into the business of any one.

Many children form habits which are not nice, such as spitting on the floor, scratching the head, stretching themselves out upon a chair, yawning, etc. All such habits are exceedingly low-bred, and are avoided by the child who aims to acquire good manners.

TRAINING OF CHILDREN.

Every child should receive some training which will fit it for some useful occupation in life. Riches are transitory, and laziness is the parent of many sins. If you are never compelled to earn your own living, such training will discipline and develop a self-reliance and energy. As a writer pertinently says, on this point:

"Men like Franklin, and Lincoln, and Grant, and women like Harriet Martineau and Harriet Beecher Stowe, and scores of others who have left their imprint on their nation or their age, were disciplined and developed by labor. Would you see the strong and honored men and women of to-morrow? They can be found in the field and factory and office of to-day, gaining that patience and toughness of mental and physical fiber which does noble deeds and conquers success. Labor is not only a duty, it is a necessity

of our nature, and in the end it ministers to our spiritual growth. Let no parent, then, encourage a child to look forward to a life of idleness. Life is a school, and he who lives an idle life misses its most valuable lesson."

A question often comes up, not so easily answered, —What shall I do with my hands? Some ladies always carry a fan. But you cannot always have one in your hands, so it is better to practice keeping the arms pressed lightly against the sides in walking or sitting. This position for the hands, although a little stiff at first, will soon become easy and graceful.

It is almost impossible for a girl to learn the value of time. If you have occasion to enter a place of business, state what you want and then retire as quickly as possible. You have no right to encroach upon the time of a man of business.

USE MONEY SENSIBLY.

When your parents give you money, or you earn it for yourself, learn to spend it judiciously. Keep your accounts accurately. Bookkeeping is a very important part of a woman's education. The women of high rank in England are careful accountants and keep a strict account of all their expenditures. French women are taught the most rigid economy. It is well to provide against future needs, and to have a balance that you may bestow in charity.

And above all, do not affect a "loud" or "fast" demeanor. Guard well your fair name. The first duty which every young person owes to himself or herself, is to establish a good character. This is easy. With the instructions that every inmate of a good home receives, with the aid of kindly counsel and pure example, and an innate love for things that are good, it is impossible that you should not build up a character that shall be as impregnable as the rock of Gibraltar.

Every boy and girl desires a good name. Then earn it, by truthful lips and heart, by scorning deceit or base actions, by living upright, fearless lives, which are proudly open to the inspection of all the world.

In youth the foundation is laid for good or evil name. While there are many cases on record where bad boys and girls have outgrown their ill-flavored deeds and become good men and women, still the weight of testimony proves such cases rare. The beautiful seeds that blossom into grand deeds are planted in early youth. As a young person grows up, so will he generally be found when mingling with the active duties of real life.

You owe the winning of a good name to yourselves, and to the parents and friends whose peace of mind is to be made perfect, or rudely crushed, by your conduct. Then strive for a good name; cherish it carefully, and remember that immortal text, "A good name is rather to be chosen than much riches."

CHAPTER IV.

IN THE STREET.

IN no country are women so highly respected, or treated so courteously as in America. A lady can travel anywhere, without an escort, and hear no disrespectful language, or sneers, and she can feel assured that, should an emergency arise, she would be accorded the amplest protection.

PRIVILEGES OF WOMEN.

Women do not know how great are their privileges. Abroad a lady would not find it safe or proper to walk out alone. Here two or three ladies may, if they so desire, attend places of amusement, ride in the cars, or promenade unaccompanied by a gentleman. This fact amazes strangers from other lands. It arises from two causes—the natural inborn chivalry of American gentlemen, and the independent, unaffected natures of American women.

YOUNG GIRLS.

It is understood, however, that very young girls

are never seen anywhere without some older person as an escort. Too great freedom engenders a coarse, loud manner which is distasteful.

There is no place where one's manners are more plainly discernible, or where the natural selfishness inherent in all will exhibit itself more conspicuously, than on the street or in crowded places. And one is apt to be judged very harshly sometimes by their deportment on the public promenade.

A LADY'S DRESS.

A true lady always dresses simply and quietly when in street costume. She does not adopt gay and showy colors and load herself down with jewelry, which is entirely out of place, and conveys a very great anxiety to "show off." Custom sanctions more brilliant colors in dress goods than formerly, but they should be selected with modifications for outdoor wear. Quiet, subdued shades give an air of refinement, and never subject their wearer to unfavorable criticisms.

French ladies, who are noted for their exquisite taste in matters of dress, always have everything harmonize—the dress, hat, wrap, gloves, and even their shoes all match in color, forming a complete unison which is very agreeable to the eye.

CULTIVATE AN EASY GAIT.

A lady should always walk in an easy, unassuming manner, neither looking to the right or to the left. If anything in a store window attracts her notice she can stop and examine it with propriety, and then resume her walk. She never should hear a rude remark, or see an impertinent glance, but should be incapable of appearing to think it possible that they could be intended for her.

GIGGLING DETESTABLE.

A lady who desires a reputation for elegant manners does not giggle or whisper in a meaning way on the cars or in theaters or lecture rooms. She reserves all those disagreeable fashions for a more private place. Neither do ladies commence to laugh as soon as the door has closed upon a retiring guest. They may be laughing about something entirely foreign to the present, but it is not in human nature to help imagining the laugh is aimed at the one who has just left the circle, and they will feel uncomfortable in consequence. Remain perfectly quiet until you are sure your friend is out of hearing, ere you resume your conversation.

Loud talking is inexcusable at all times, and gives a very vulgar tone to what you say. A lady does not call to her friends across the street, or inquire after their health in a boisterous fashion.

NEVER FLIRT.

No lady ever flirts on the street, or allows a stranger to make her acquaintance. She may consider it only a bit of "fun," but she will surely not win the respect of that stranger, and also lose her own.

If a lady is on her way to fulfill an engagement, and meets a friend, she can, after the first greetings, excuse herself from a long talk, by stating the fact, and offer a polite regret that she cannot remain longer.

DO NOT "CUT" ANY ONE.

Never "cut" people in public. If there are reasons why you desire to discontinue an acquaintance, either turn your head before meeting that person, or convey to him in some delicate hint, your feelings. But do not expose any one to the mortification of a cold, rude stare, or refuse to return the salutation made before the eyes of others.

In bowing on the street, a lady must merely incline her head gracefully, and not her body. But she should always smile pleasantly. It lights up the features, and adds a refreshing warmth to the greeting.

On meeting her friends in public, a lady does not effusively greet them by their first names, and air her own affairs in a loud, high key, acquainting passers-by with matters that concern her alone.

She should not stare at other ladies, and whisper

and laugh in a pointed manner, or comment upon their personal appearance.

She should never permit one of the opposite sex to address her in a slangy fashion, touch her on the shoulder, call her by her first name before strangers. All such little familiarities, although intended innocently enough, will give others the impression that she is not held in the highest esteem.

We are happy to say that young ladies are very courteous to elderly ones as a rule, giving them up their seats, and answering their questions with gentle politeness. This is as it should be, and reflects credit upon any young person of either sex.

ACCEPTING ATTENTIONS.

A lady may accept the assistance of a strange gentleman in getting on or off a car, or in crossing a muddy or crowded street. Such attentions should be accepted in the spirit in which they are offered, and acknowledged with thanks.

In passing people on the walk, turn to the right. Do not join forces with three or four others, and take up the entire pathway, compelling every one to turn out for you. Walk in couples, when there are several friends in your party.

Ladies do not chew gum on the streets, or rush up to each other and kiss effusively.

Nor do they hold up the peculiarities of absent friends to ridicule, or discuss them uncharitably. Gossip and slander are very near friends. Never indulge in either.

POLITENESS TO CLERKS.

When a lady goes shopping, she treats the attendants of either sex with politeness. Often these clerks are tired, and overworked, and a lady does not take it as a personal affront because they do not know intuitively just what she wants.

Do not seize hold of a piece of goods which another customer is examining, but wait until she has either made her purchase or passed it by.

BUY WHAT YOU NEED ONLY.

Never be persuaded into buying an article which does not suit both your taste and your purse. Make your wants known plainly, and if you cannot be suited, thank the salesman for having endeavored to please you. Remember, he has myriads of demands upon his time and patience, and a polite word lightens the tediousness of their positions.

If you meet a friend while shopping, do not visit with them, while the saleswoman is awaiting your orders. You have no right to take up their time, and keep them from waiting upon other customers.

If you do not fancy the goods shown you, do not depreciate them to the one serving you, but merely say in an agreeable manner, "It is not just what I want," and pass on.

Do not handle the goods yourself, except to feel their texture or weight, but allow the salesman to place them to the best advantage for showing their good qualities to you. If you cannot decide at once between several pieces of goods, say so, and give the salesman permission to attend to some other customer, while you are making up your mind.

WHAT A GENTLEMAN SHOULD DO.

A gentleman never swaggers along the street, shouting and laughing with his companions, his hat on one side, a cigar between his fingers, or switching a cane to the danger or discomfort of passers-by.

But if he is smoking and passes a lady quite near, he removes the cigar from his mouth.

A gentleman when walking with a lady in the daytime, does not offer her his arm, unless she is old, or ill, or he does so for the purpose of protecting her in a large crowd.

He should not monopolize the umbrella when with two ladies in a rain-storm, but should take the outside, holding it over both.

OFFERING THE ARM.

If attending a lady in the evening, it is customary to offer her the arm. If he has the care of two ladies, he should give his arm to but one, and they should both walk on the same side of him. It is a very amusing sight to see a gentleman walking between two ladies, a sort of a thorn-between-two-roses affair.

A gentleman removes his hat when entering a room where there are ladies. When he meets a lady friend, he should raise his hat gracefully, and if she is with another lady, he should include her in the salutation even though he is unacquainted with her.

WHISTLING IN PUBLIC.

On entering a public hallway, or an elevator, where ladies are waiting, he does not treat them to an exhibition of his skill in whistling. It is exceedingly impertinent, and is a virtual ignoring of their presence which no gentleman is ever guilty of.

In passing through a door, the gentleman holds it open for the lady, even though he never saw her before. He also precedes the lady in ascending stairs, and allows her to precede him in descending.

When a gentleman meets a lady friend with whom he wishes to converse, he does not make her stand in the street, but walks with her a short distance until

he has said what he desired to, and then leaves her with a courteous bow.

ANSWERING STRANGERS.

Whenever a question is asked by a stranger, he freely answers it. If he cannot direct such an one, he states his inability to do so, with civility.

No gentleman will stare rudely at ladies, or make slighting remarks concerning them.

REMOVING THE GLOVE.

It is not obligatory upon a gentleman to remove his glove when shaking hands with a lady. If he chooses, he can say "Excuse my glove," or he can observe a silence concerning it.

He should always carry the packages which a lady has; and in this connection permit us to say, that a husband should always carry the baby.

SMOKING WHEN IN A LADY'S SOCIETY.

A gentleman should never smoke while walking with a lady, not even if she politely fibs by saying it is not offensive to her. In fact, he should not smoke where ladies are, under any circumstances.

If a gentleman escorts a lady to her home, and is not going into the house, he should wait until the door is opened, and he sees her safely inside, especially after dark.

He should never "cut" a lady. He can have no possible excuse for thus treating one who dressed and acted like a lady. If he is actuated by a foolish dislike, he can avoid her, but he must never cease to be courteous.

SWEET BREATHS.

Both ladies and gentlemen will be very careful to keep their breaths sweet and pure. We wish there were some law to prevent people from polluting their breaths with onions and tobacco when they are going into a mixed company. No one has a right to make himself in any manner offensive to others. All the laws of good breeding forbid it.

In crossing a muddy street, the gentleman should give a lady the cleanest spots, and may assist a strange lady to cross if she is in need of such help.

A gentleman should not thrust his feet out into a car aisle, or crook his elbows so as to strike his neighbor in the side, or expectorate at random. Nor should he spread open his paper to its full size, and exclude the light and view from others.

ASSIST LADIES FROM A CARRIAGE.

In assisting a lady to alight from a carriage, he should step out first, and then turn and offer her both hands, particularly if the vehicle be some distance from the ground.

He should pass up the fare of a lady in a car or bus, and should get off the steps of a car when it is crowded, to permit her to enter it. He should never push his way in, and leave her standing upon the platform.

HELPING A LADY TO MOUNT A HORSE.

It is quite an art to help a lady to mount horseback. She should place her left foot in one of his hands, with her left hand upon his shoulder, and her right hand on the pommel of the saddle. Then at a given word, she springs up, the gentleman at the same time raising his hand so that he assists her into the saddle. In riding, he should aways keep on her right side.

Don't shake a lady's hand so violently as to annoy her, nor press it with such force that you will hurt her fingers.

A gentleman should not inquire into any one's business, nor presume upon a chance introduction he has had, to walk with her when he meets her again, or to call at her house.

PHYSICAL TRAINING.

A gentleman should pay great regard to physical training. The more manly arts he masters, such as rowing, boxing, swimming, skating, etc., the greater will be his development, and the more graceful will he become. It will add to his strength, and better fit

him to defend himself against insult, and to protect women from ungentlemanly conduct upon the part of others. To these accomplishments he should add dancing, which lends a grace and ease of manner that is pleasing in all society. It teaches him how to avoid being awkward in his attitudes.

When a gentleman makes an engagement, he should be punctual in keeping it, whether of a business nature, or simply pleasure.

OFFERING A SEAT TO A LADY.

It has long been a moot question whether it is the duty of a gentleman to rise in a street-car and offer his seat to a lady. While it may be asserted that a man is weary after a hard day's work in office or store, and again, that many ladies take such courtesies in an unthankful spirit, or as if it were their just due, still we think that the essence of genuine civility will lead a gentleman to rise and offer his seat to a lady who is standing.

We think Lord Chesterfield, "the most elegant gentleman in all Europe," has summed it up in a few concise words, when he declared that, "Civility is particularly due to all women; and remember that no provocation whatever can justify any man in not being civil to every woman; and the greatest man would justly be reckoned a brute if he were not civil

to the meanest woman. It is due to their sex, and is the only protection they have against the superior strength of ours." To which we would add, that no gentleman will speak a word *against any woman at any time*, or mention a woman's name in any company where it should not be spoken.

CHAPTER V.

SALUTATIONS.

THE manner in which a salutation is given, marks the lady or gentleman. It seems natural to all to make an outward acknowledgment of the presence of others, and to express the pleasure felt at the meeting, in some way that will be tangible.

In rude stages of society the salutation became an act of worship, and those forms crystallized, as civilization advanced, into something more elegant, and thus have become the common property of modern nations.

SALUTING IN DIFFERENT COUNTRIES.

Each country has its own peculiar forms, and all evince a warm, spontaneous interest in the welfare of those around.

Oriental peoples are very punctilious in their greetings. The Bedouin's salutation has all the tender grace of a blessing, as he places his right hand upon his breast, and bowing low, says: "If God wills it, you are well." The grave and stately Spaniard greets

you with, "God be with you." The gentleman in Poland as he leaves you, touches his lips to your shoulder, and bids you to "*Be ever well.*" Men of distinction in Japan wear over their shoulder a scarf, the length of which determines their rank. When two gentlemen meet, they bow until the ends of the scarf which each one wears, touches the ground. Of course the one with the shortest scarf has to bow the lowest. A Monbotto of Africa when he meets a friend, holds out the right hand, and cracks the joints of the middle fingers. Eskimos salute by rubbing noses together. But probably the most startling mode of salutation is that of the Moors, who greet a stranger by dashing toward him at full speed as if to unhorse him, and when near, suddenly firing a pistol over his head. One must be blessed with considerable presence of mind not to be alarmed at such an effusive greeting.

None of these methods, however proper in their own place, obtain here in America, where there are but three salutations—the bow, the kiss, and the verbal greeting.

While our own American gentleman lifts his hat as a token of recognition, foreigners content themselves with merely bowing.

A FRENCH ESTIMATE ON COURTESY.

It is stated by some author that while a Frenchman will forgive a debt, or a wrong, he will never overlook a lack of courtesy; also that he demands that the most profound outward respect shall be shown toward the ladies of his household, else possibly a duel may be precipitated.

THE BOW THE USUAL GREETING.

The bow is one of the simplest observances in society, but it is so universally practiced that it becomes a test of good manners, according to the ease and grace given to it.

We bow to the old, the young, the rich, the poor, to our friends and to those to whom we are indifferent, and each one of these salutes can be shaded so nicely, that to an observant eye, they have a distinct significance of their own.

The mere act of bowing does not suppose an intimate acquaintance. It is simply an outward expression of the politeness current in good society.

RETURN A GREETING IN KIND.

You should always return a bow, even though you do not recognize the person bowing to you. It is probable that you have been mistaken for another person, and it is ill-bred not to acknowledge the salute. If it

should prove that he does know you, by not bowing in answer to him, it is an admission that he has passed from your mind, which is inexcusable neglect.

The French have a custom of uncovering their heads, when a funeral procession is passing—a very generous tribute of respect to the mourning friends.

COUNTRY CUSTOMS.

In the country, and in small towns, also, a very pleasant custom prevails, of bowing to all whom you meet. It makes a stranger fell almost "at home."

"WHO SHALL BOW FIRST?"

There are innumerable opinions with reference to the proper answer to the question—"Who shall bow first; the lady or the gentleman?" A writer says on this point:

"The bow as a rule means recognition, and not simply deference and respect, and in America, between merely formal acquaintances, it is the privilege of the lady to offer the recognition and the duty of the gentleman to accept it. In France and on the Continent generally, this is reversed, and no lady will acknowledge the acquaintance of a gentleman unless he first bows his recognition.

"In England, the lady is expected to bow first, a custom doubtless growing out of the fact that intro-

ductions, given in the ball-room for the purposes of the dance, are not titles to recognition afterward, while on the Continent they do constitute acquaintanceship. Here, no merely formal acquaintances have the right to change the recognition rule, but between intimate friends it is not material which bows first, the gentleman or the lady; indeed with well-bred people the recognition is oftenest simultaneous, the quick recognition of the eye preceding the formal salute. If the acquaintance is formal, the lady may be reserved or cordial in her salutation, and the gentleman must be responsive to her manner, claiming only as much as she offers. No lady will be capricious in her recognitions, now cool and now cordial, nor will she be demonstrative in her public greetings. She may refuse to recognize, for sufficient reasons, but a recognition offered must be fully polite. A conspicuously frigid salutation is an insult in the presence of strangers, which she has no right to inflict. A formal bow and faint smile, reserved but not discourteous, is all that a refined lady is permitted to offer on the promenade, the street, or in any public place, even to the most intimate friend, and the well-bred gentleman never criticises the dignity of her demeanor, because he knows she reserves her more cordial and friendly greetings for occasions where they may meet in the greater privacy of her own

home, or at social gatherings at the invitation of common friends."

We think this covers the ground, conclusively showing that the lady may, and indeed should be the first to recognize the gentleman.

In riding or driving on a public promenade, you should bow ceremoniously the first time you meet friends, but content yourself with a smile or a slight nod after that.

No gentleman is guilty of smoking when walking or riding with a lady. It leaves the impression with others that she is of secondary importance to his cigar.

A gentleman who is smoking upon the street removes his cigar before bowing to a lady, and is very careful not to puff cigar smoke in the face of any passer-by.

In saluting a lady or an elderly gentleman, the hat must be lifted. With friends of his own sex, a bow, and a friendly word in passing, are sufficient on the part of a gentleman. But a smile should accompany every bow. The cold nod and unsmiling countenance are barely civil.

OFFERING THE HAND.

Another form of salutation is offering the hand. There are as many ways of shaking hands as there

are people. No two touch the hands alike. One person puts a cold, clammy hand into yours, and the listless, indifferent manner chills you. The hand of another will glide into yours in such an insinuating fashion that you instinctively distrust its possessor. And still another offers you their hand in such a frank, open way that at once they inspire confidence. Such a person does not seize your hand as in a vise, or crush your fingers in his rude grasp, but cordially presses it, and then lets go your hand in a respectful manner. This is the hand-shake of a gentleman.

There is another sort of people who treat you to the "pump-handle" shake, up and down, which would be laughable, were it not so intensely disagreeable.

The hand should never be extended to those who are not intimate friends, and no young lady will offer her hand with the same freedom as does a married or an elderly lady.

Ball-room introductions do not call for this mode of recognition.

The mistress of the house should shake hands with her invited guests, or with a gentleman who is presented to her by an intimate friend.

Gentlemen wait for a lady to extend the hand first, and a younger person for the older one to make the first advances.

A lady or gentleman should always rise from their seat when offered the hand by anyone.

It is hospitable to shake hands with the parting guest, and invite them cordially to come again.

RECOGNIZE A SERVANT.

A gentleman may shake hands with a valued servant when he or she is about to quit their employ, without any lowering of their dignity.

SHAKING HANDS WITH GENTLEMEN.

Gentlemen should shake hands with each other, when introduced. An old gentleman may offer his hand to any lady. The glove need not be removed from a gentleman's hand, when greeting a lady. It was formerly usual to do so, but both custom and convenience sanction its retention. It is not good form to make an apology for the omission.

The most common forms of verbal salutation are "Good morning," "Good evening," "How are you?" "Are you quite well?" All these and many more may be used, varied to suit the occasion, but whatever form is adopted, it should be accompanied by a respectful manner. Undue familiarity is evidence of coarseness. Nicknames should not be used in public. Show others respect, and you will receive it in return.

KISSING PROMISCUOUSLY.

A greeting much in vogue in American and English

families, is kissing. This is a reprehensible custom, and should not be tolerated in good society.

The kiss is the seal of pure and earnest love, and should never be exchanged save between nearest and dearest friends and relatives. Indeed, public sentiment and good taste decree that even among lovers it should not be so often indulged in as to cause any regret on the part of the lady should an engagement chance to be broken off.

KISSING GUESTS.

We have seen a family of children compelled to pass the ordeal of kissing every guest in a room when it was the hour for retiring. It is a senseless custom, and means nothing. If often creates disgust on both sides. Children do not like to kiss every one, and many adults are not fond of saluting the little ones in this manner.

LADIES KISSING EACH OTHER.

It is a foolish practice for ladies to kiss each other every time they meet, particularly on the street. It is positively vulgar, and a refined woman shrinks from any act which makes her conspicuous. It belongs rather to the period of "gush" natural to very young girls, and should be discouraged on physiological grounds, if no other. Many times a contagious disease has been conveyed in a kiss. Let promiscuous kissing then, be consigned to the tomb of oblivion.

CHAPTER VI.

WASHINGTON ETIQUETTE.—LIFE AT THE CAPITAL.

SOCIAL life in Washington differs from that of all other cities. The lady or gentleman who is accustomed to the usages of society will find an entirely new experience on visiting the nation's capital. Society here takes its tone from official life. It is composed of official personages from other lands as well as our own, who represent government, and who necessarily have a dignity to maintain. Consequently the rules governing here, do not apply to any other section of our country.

WHO ARE THE LEADERS.

The men there have precedence through the offices which they hold. Women rule by virtue of their husbands' official position. It is true that in a republic all men are equal before the law. But that does not excuse them from honoring the office to which they have been called by the people, and they should demand the privileges and respect which their position confers upon them.

A writer of authority on etiquette at Washington, says:

"We do object to that hybrid term 'Republican court,' of which we so often hear. It is senseless and an anomaly; or, if it have a meaning, it is still more to be deprecated, as incompatible with the spirit of the framers of our excellent Constitution. We have no 'court circles,' nor do we expect to remain a republic and at the same time ape 'court' manners. We have a social as well as a political autonomy. Let us preserve these with an equally jealous care and dignity. Our official etiquette is not intended as a personal compliment, but addresses itself to the office borne, so that it remains strictly in harmony with our republican sentiments. When the incumbent loses office, he becomes again simply a private citizen, whom the republic has honored. This is such a very beautiful provision of our legal Constitution, that we should never lose sight of its bearing on social life and manners. It is the counteracting and saving element, as opposed to all hereditary distinction, and holds each man and woman intact in the exercise of their talent, by which he or she may regulate the individual destiny. The very words 'Republican court,' have a fatal sound of Cæsarism; and, as we have already remarked, words become facts—they are the expression of the soul's aspirations. We

should prove to the world that republican manners are the very acme of true elegance in their unaffected simplicity."

THE FIRST GENTLEMAN IN THE LAND.

The first gentleman in the land is the President. He leads social as well as official life. He is always alluded to as "the President," even by his wife. He can be approached by any one as the privilege of calling upon him is accorded to all, but he need never return a visit.

He may stretch a point, and call upon a friend, but this concession is not expected of him. The same rule applies to the wife of the President.

CALLING ON THE PRESIDENT.

When a private call is made upon the President, the visitor is shown into the Secretaries' room, presents his card, and awaits the result. A business caller has the preference over one who merely makes a formal call.

If a person has an object in seeking an interview with the President, it will aid him greatly to secure an introduction through some official, or a friend of the Executive.

RECEPTIONS AT THE WHITE HOUSE.

Receptions are given at the White House at stated

times, which all are at liberty to attend. As the caller enters he gives his name to an usher, and is announced. He then approaches the President, and is introduced to him by some official to whom this duty has been assigned. A word may be exchanged with the President; sometimes when the crowd is very great, a bow is all that is possible. The guest can then pass through the rooms, or can retire from the scene, as his taste decides.

INVITATIONS FROM THE PRESIDENT.

An invitation from the President to a state dinner must not be disregarded. It is even expected that you will decline another engagement in favor of the more important one, and your excuse that you have received an invitation from the President, is sufficient.

NEW YEAR RECEPTION.

The President with his family holds a New Year reception, which is a very brilliant affair. Ladies and gentlemen attend it alike, and all the officials, diplomats, etc., are to be found there. The foreign legation appear in full court dress. The guests are all in holiday costume, but the ladies do not remove their hats, save the members of the President's family, who receive in reception toilettes, without hats.

ORDER OF OFFICIALS.

Next in order comes the Chief Justice. His office being for life, he seems to have precedence over the cabinet and senate. He is addressed as "Mr. Chief Justice." The Vice-President follows him in rank, with the Speaker of the House, the General of the Army and the Admiral of the Navy. Members of the House of Representatives call first on all these officials.

The duties of the ladies of the Cabinet are very burdensome. They are expected to give a reception every Wednesday, at which anyone who chooses can present themselves. They return all the first calls of their lady guests, and leave the card of the cabinet officer, and an invitation to an evening reception. When it is taken into consideration that they stand for hours receiving, and have two or three hundred calls to make after one of their receptions, we think any fashionable lady will declare the demands made upon her own time, easy by comparison.

WRITING TO THE PRESIDENT.

In writing to the President, he should be addressed as "The President—Sir." In speaking to him he is designated as "Mr. President." All other officials are addressed as "Mr. Vice-President," "Mr. Speaker," "Mr. Senator," "Mr. Secretary," while a member of the House would be plain "Mister," unless he had

another title. In introducing the latter he would be called "The Honorable Mr. —— of ——" naming the State he represented.

"Among the duties of the cabinet officers is that of entertaining Senators, Representatives, Justices of the Supreme Court, members of the diplomatic corps, and the distinguished people who gather at the capital. Ladies of the families of these officials are included in the invitations. The season for dinners lasts during the session of Congress. All other officials, except the President and cabinet, entertain or not, as they choose. The official position imposes no particular social obligations, and circumstances, health, and all the reasons and motives that influence men and women in private life to entertain or not to entertain, are taken into consideration in Washington life, and the question is decided accordingly.

"The visiting hours in Washington are from two until half-past five. As is true in many other cities, many of the very fashionable ladies prefer to walk in making calls in fine weather, and many of the richest visiting costumes are made up as short suits."

DAYS FOR RECEIVING.

There are certain days alloted for certain classes of society to receive. Thus the families of justices of the Supreme Court are at home on Monday. The

Speaker of the House ot Representatives, as also other members, and the General of the Army keep open house on Tuesday. Wednesday is called Cabinet day, and the wife of each Secretary is expected to be at home on the afternoon of that day. Thursday is set apart for calling upon the families of the Vice-President and Senators, while Friday is the great calling day for all who hold no official rank. Saturday is thus left as reception day at the White House. Guests always hand their cards to the usher at all receptions.

These receptions are designed to answer in lieu of calling upon strangers who go to Washington. As in theory every citizen has helped elect an official, and is entitled to some recognition, at their hands, and as it would be manifestly impossible for the families of public officials to call first on the many strangers who visit our capital, it has grown into a custom for our officials to throw open their houses, on certain days, thus affording all a chance to be present at these informal receptions. From the time of Washington until the administration of Jackson, strict rules of etiquette were observed, and life at the White House was as ceremonious as at any Old World court, but "Old Hickory" broke down the barriers, and inaugurated these public receptions, whether with advantage to social life or not we leave our readers to judge.

ABUSING PRIVILEGES.

It is a fact that the privilege which is thus afforded transient visitors is sadly abused, and people will intrude upon those with whom they have nothing in common, and to whose social circle they could never under any other circumstances, gain admission. It argues a lack of delicacy of feeling, and is a rudeness which will not be perpetrated by refined ladies or gentlemen. We do not refer now to the receptions. Those are given in a hospitable spirit, which extends its favors to all; but to that class of sight-seers that will call upon private citizens with whom they have not even a common acquaintance. The only redress that can be had, is not to return such visits, else would every private individual be completely at the mercy of every one who went to Washington. As an instance of this abuse of good manners, we quote from Miss Hall, who says:

"It would seem as if common-sense ought to teach people that to a card reception (that is, where the guests are all invited by card) no one save those specially invited would have a right to go; but the Washington tourist is very unreflecting. Where he sees a number of carriages standing before the door of a mansion, he immediately enters thereat; and whether he is one, or whether he is two hundred, makes absolutely no difference in his view of the situation. The

result of his theories is naturally disastrous. No private house can hold an unlimited number of people; and where the uninvited throng in such numbers, the invited guests are unable to gain admission. A Washington lady received cards for a reception given by an official person. It was a little late when she started, and upon her arrival in ——Avenue she found a surging throng of people in and around the door of the house where the reception was to be held. After striving with the crowd for an hour or more, and reaching only the vestibule of the mansion, she and her escort gave up the attempt to gain further admittance, and went home without having been to the party at all! It transpired afterward that an excursion of two hundred people had arrived in Washington on that day, and had attended Mr. ——'s reception *en masse!*"

WHO NEED NOT ENTERTAIN.

Senators, Representatives, and other officials, need not entertain unless they wish to. The President and Cabinet officers are compelled to, by the laws of Washington etiquette.

One peculiar feature of life at Washington will strike the visitor, who is at all observant, and that is, the retirement in which young people are kept. They attend the receptions with their elders, but they do not lead or rather tyrannize over society, as they too

often try to do in some cities not nearly so cosmopolitan as Washington. A young lady would not think of taking a seat until her mother or the married ladies of the party were provided for. Young ladies are not invited either to state or formal dinners, but all the simpler forms of gayety are left for their participation.

At morning receptions, a cup of chocolate is usually tendered the guest—some add other drinks, with tempting confections. The simplest refreshments are the most proper, however.

LEAVING CARDS.

On making visits, it is the custom among all well-bred persons to send in or leave a card. When the person called upon is not at home, turn down the right-hand upper corner of the card to show that you came in person. When you go away from the city, leave or send a card in which "P. P. C." is written on one of the lower corners, "P. P. C." meaning *Pour Prendre Conge*—to take leave. When a lady leaves Washington with the intention of returning at some future time, she sends these cards by mail to such of her friends as she desires to continue the acquaintance with, and when she has come back friends may call upon her as soon as they learn of the event, or she can send them cards with an "at home" day specified upon them.

The usual hours for calling are from 2 to 5 P. M. An evening visit presupposes a degree of social acquaintance, and should never be made as a first call.

LADIES ASSUMING TITLES.

A custom which is growing in favor is to address the wives of dignitaries by the titles which indicate the honors of their husbands, as "Mrs. Senator Durborow," "Mrs. General Dickerson," "Mrs. Secretary Bell." Most of such customs, although at first rather out of keeping with our simple republican tastes, become familiar to us by usage.

CHAPTER VII.

INTRODUCTIONS.—WHAT AN INTRODUCTION SIGNIFIES.

AN introduction is virtually an assurance that the parties thus presented to each other are equals in point of desirability and reputation, and should on this account, be very sparingly given, for no one can foresee what the result of any acquaintance will be. It is very annoying, after you have thus made two people acquainted, to learn that one has "cut" the other in some public manner. It is a reflection upon your judgment and good intentions. It may prove, however, that one or the other learns something derogatory of which you were ignorant, thus still further adding to your mortification and dismay.

On this account we think there is a responsibility attached to the giving of introductions, which should not be assumed at random. It is better to err upon the side of being too careful, than not careful enough.

PERSONS MET AT A FRIEND'S HOUSE USUALLY PROPER.

At the same time it is always to be assumed that such persons as you meet at a friend's house, are

proper persons to be introduced to you. It is not, however, obligatory upon you to continue the acquaintance, unless you really wish to. There are cases where, by frequently meeting the same persons, and finding them very agreeable, and correct in their deportment, a friendship has sprung up which has proven mutually beneficial.

LADIES BECOMING ACQUAINTED.

Two ladies can with propriety, converse, wherever they chance to meet, without the formality of an introduction. This free-masonry among women is very charming, we think.

It is always easy to drop any acquaintance that proves undesirable.

INTRODUCTIONS NOT ALWAYS NECESSARY.

In England, among the higher social circles, it is quite the thing to address people you meet at friends' houses. Introductions are often dispensed with. In this country, where society is more mixed, it is considered the best etiquette for the hostess to introduce her guests to each other. If, through any inadvertence this form is omitted, persons of fine breeding will not hesitate to accept each other's polite advances. A frigid repulse of any courtesy offered is a direct insult to the friends under whose roof you are.

It is very true that "A disagreeable woman can always find reasons enough for being chilling and formal; a fine-tempered woman can always find reasons enough for being agreeable."

One should always acknowledge an introduction, even though you receive one to your greatest enemy, whom your host has unwittingly presented to you, and even though once outside the door you resume your old dislike; still, while he is the guest of your friend, you should treat him politely, nor disturb the harmony which should prevail.

Do not fancy because a lady or gentleman does not recognize you the next time you meet, that it is their intention to ignore you. One who is much in society, sees so many people that it is impossible to remember all their faces, and many others are preoccupied and not designedly neglectful.

A "CUT" DIRECT.

A direct cut is seldom excusable. Never cut any one unless you have grave reasons for wishing to discontinue their acquaintance. Some ladies shrink from recognizing a poorly-dressed acquaintance, or one whom social position is not as good as their own. This feeling borders on snobbishness. At any rate it lowers the standard of right and wrong, and shows that you are deficient in Christian kindness.

A gentleman never refuses to bow respectfully to his servants on the street, and a lady should do the same. Her social standing must be far from firm, if she fears that she will compromise herself by such civilities. There is no reason why a lady should bow first.

The best way is for the one who sees the other first to bow, whether it be the lady or the gentleman

HOW A GENTLEMAN SALUTES.

When two ladies are walking together, and are met by a gentleman known to one of the ladies, he should raise his hat politely to both. Or if a lady is met by two gentlemen, one of whom she knows, it is usual for both gentlemen to bow to her.

When introductions take place, the name should be very distinctly pronounced. If you do not hear it plainly, it is well to say, "I beg pardon, but I did not quite catch the name." It prevents awkward mistakes afterward.

A WIFE INTRODUCING HER HUSBAND.

A wife should introduce her husband in the following manner: "This is my husband, Mr. Weston," and not "This is my husband." If he has a title she should add that, as "This is my husband, Judge Oswald." Some ladies feel delicate about this matter, but it is proper, as he thus acquires his correct status with

strangers. A lady can always introduce the immediate members of her family, without asking permission to do so. She pays strangers a compliment by this attention.

In introducing any relative, the full name should be given, as "This is my cousin, Miss Mamie Morton," not "my cousin Mamie."

PRESENTING THE YOUNGER TO THE ELDER.

When there is a marked difference in age, the younger lady should be presented to the elder lady, unless a superiority exists in position, when the private and unknown lady should be presented to the famous one. A gentleman is introduced to a lady. But as we have said elsewhere, it is unwise to be too ready to give introductions. It would be all right could one be sure that such acquaintance would only lead to pleasant results.

MENTION THE TITLE.

Give a man his title. A clergyman should be addressed as the Rev. Mr. Blagden; a doctor of divinity, as "the Rev. Dr. Mather;" a member of Congress as "Honorable."

The usual form of introduction between equals in age or position, is "Miss Kay, this is Miss Patterson." "Mr. Nagel, Mr. Beth."

DO NOT "SCRAPE ACQUAINTANCE."

No young lady of refinement will "scrape acquaintance," with one of the opposite sex. We cannot imagine an occasion where it is permissible. The origin of this term "*scraping* acquaintance" is not of a character calculated to inspire one with admiration, but it is as lofty as the act itself. This old proverb is handed down to us from the times of a very illustrious personage—the Roman Emperor, Adrian. Of course we do not vouch for it. It is related of him that he was at the public baths one day when he saw one of his veteran soldiers scraping his body with a tile. The emperor ordered that his old comrade in field and fray, should be supplied with better cleaning materials, and money.

But his goodness seemed likely to be abused, for on another occasion he found a score of old soldiers who had fought under him standing in the water, while each was currying himself with a tile and wincing at the pain inflicted.

The emperor perfectly understood the meaning of the sight; so he said to them—

"Ah, my fine fellows, you had better scrape one another; for," he added, "you certainly shall not scrape acquaintance with me!"

YOUNG LADIES NEED NOT SHAKE HANDS.

A young lady should not shake hands on being introduced. A modest bow is sufficient acknowledgment. This custom of hand-shaking, like many of our modern forms, is borrowed from the French. The impulsive warmth of their nature makes it natural for them to bestow a more hearty greeting than a mere nod, but Americans and English show more reserve with strangers.

At a second meeting two ladies may offer their hands, but ladies seldom extend their hands to gentlemen, save to their most intimate friends. A lady is at her best when she exhibits a modest and retiring manner.

On entering a parlor, if you are not recognized by the lady of the house at once, recall yourself to her by mentioning your name.

The friend who is visiting at your house must be introduced to all callers, and they will in return, courteously inclined, pay all the attention in their power, such as inviting your guests to their house, planning little receptions, etc., during the period of their stay.

It is also part of your duty as a hostess, to make a party in their honor, either when they first arrive, so as to give them introductions to your friends, or on the evening previous to their departure, as a kindly farewell.

INTRODUCING IN THE STREET.

When friends meet in the street, and pause for a moment's conversation, it is unnecessary to introduce a companion you may have. But if you feel that you should, you can introduce them. Still, introductions of this nature do not compel either party to pursue the acquaintance, and a well-bred gentleman will not presume upon the opportunity thus given him by chance.

INTRODUCING VISITORS.

If several visitors call upon a lady at the same time, she does not present them to each other, but seeks to divide her time and attention equally among them, thus putting them at their ease; in return she expects that they will assist her by conversing with each other in a friendly way.

At afternoon teas, kettle-drums, and like gatherings, the hostess does not introduce at all, unless gentlemen are present.

All introductions given at a croquet or lawn-tennis party, or on a yachting excursion are merely for convenience, and do not involve after recognition, but to bow on meeting again, is only polite.

REQUESTING INTRODUCTIONS.

A gentlemen may with propriety request an intro-

duction to a lady, at a party or ball, and should pay her some attention, but the acquaintance need go no farther, unless it is mutually desired.

It is very impertinent for a gentleman to join a lady in the street when she is walking with another gentleman; and it would lay him open to the charge of having some motive (most likely an interested one) in thus forcing himself upon another man.

"It is clearly the duty of a hostess, at a ball or dancing-party, to endeavor to provide her guests with partners, and for that purpose she must either make introductions herself or through the help of others. She must always ask permission before presenting a gentleman to a lady—permission which should never be refused unless the lady has very good and strong reasons for declining to make the gentleman's acquaintance. Young men often present each other to young ladies, and it is entirely proper that they should do so if they have first asked leave. A gentleman may also ask a lady, if he knows her well, to introduce him to another lady when a proper opportunity shall occur. Of course he could neither wish nor expect his friend to cross a crowded room with him to make the introduction; because she would then be left to make a bad third, or else to retrace her way alone; an awkward situation, except for one of the ladies of the house."

LETTERS OF INTRODUCTION.

These should always be left unsealed. It is not expected that their bearers will examine their contents, still it is understood that they are known to them, and unless they are carefully worded. they would not be accepted.

A business letter of introduction is expressed in set terms, as—

Mr. ———

Dear Sir—I have the pleasure of introducing to you Mr. ——— of ———. Any favors you may extend to him will be appreciated by

Yours very truly,

Letters of introduction of a social nature should be written very carefully, and on the best of note paper, of a neat size, and with an envelope to match. A letter of this sort, commending the person introduced, should give his full name, the place of his residence, and should say as little as possible concerning the person introduced, and add that the acquaintance thus formed, would you are sure, be productive of mutual pleasure.

USE JUDGMENT IN GIVING LETTERS OF INTRODUCTION.

Great discrimination should be exercised in giving

letters of introduction. You become responsible for the good behavior of the one whom you introduce. You should never take the liberty of furnishing a letter of introduction only to a friend of long standing. Another thing to be considered in a social letter of introduction is whether the parties thus made acquainted, will prove congenial. If they do not, they may both end by blaming you.

INTRODUCING BY CARD.

Introductions may be made by card as well as by letter. The gentleman introducing the other writes upon the upper left hand corner of his own card the words "Introducing Mr. ——," and incloses it with the card of the gentleman so named in an envelope of good quality, and of the fashionable style and size. The gentleman who receives a business letter of introduction is not bound to extend any courtesies of a social nature. The acquaintance is of a purely business sort, and may end in the store or office, unless he chooses it to be otherwise.

Etiquette declares that these rules shall be observed with unvarying exactness. Should the person introduced be a lady, she follows the same method of inclosing her card with that of the one introducing her, and sends it by mail or a messenger. The lady receiving these must call in person, or some member of her

family must represent her. If she fails in this, she must send a special messenger explaining her reason. Three days are the limit allowed for a call to be made, and if not made by the expiration of that time, such an omission is an act of rudeness to the introducing party.

ATTENDING TO LETTERS OF INTRODUCTION.

"A letter of introduction, received through the post, stating that an individual or family which the writer highly esteems, is about to locate near you, and asking your kindly attentions, must be answered immediately, with expressions of anxiety to be of service to the strangers so recommended. The person or family thus introduced should be called upon at the first opportunity. Such a request to call upon a stranger admits of no delay, and no after attentions can make amends for neglect."

The custom in Europe is for the person having the letter of introduction to make the first call. This is repugnant to our independent spirit, as it puts the bearer in the position of begging an acquaintance. We consider it in far better taste to send it by another source, and await its acceptance.

PAPER TO BE USED.

It may appear a trifling matter and not worthy of

consideration whether a letter of introduction is written upon fine paper, well expressed, and neatly inclosed. Or whether its receipt is acknowledged promptly. But these details are of importance and their observance will determine your reputation as a lady or a gentleman, and give you the opportunity of conferring the happiness upon others.

CHAPTER VIII.

GOING INTO SOCIETY.

EVERY young lady and young gentleman if blessed with a warm social nature, look forward eagerly to the period of entering society. By entering society they acquire polish, friends, and exchange of thoughts, and enlarge their sphere of usefulness.

SCHOOL-GIRLS SHOULD NOT ENTER SOCIETY.

No girl should make her debut while she is attending school. It is impossible for her to do justice to herself, with a divided heart. She cannot keep her mind upon those studies which require her entire attention, and attend to the demands of the social circle, which are exceedingly exacting. Another injury is done to society itself, which thus receives a class of immature and half-trained girls whose ideas are crude, and their manners are apt to be free; they are thus anything but ornaments of that society which they have entered.

WHAT AGE TO MAKE A DEBUT.

The proper age for a young girl to be presented to

society is when she has left school, and when her mind is in a measure prepared for the ordeal. This age is from eighteen to twenty. It is made known by the mother, who announces to the social world the fact that her daughter is a new candidate for social honors, by calling with her elder and unmarried daughter (if there be one in the family), upon all whom she desires to present her daughter to; or she leaves their own and the father's and mother's cards with those whom they design inviting.

Up to this time the intended debutante has never appeared at any gatherings outside her father's house, nor at any but informal ones there, such as birthdays, christenings, etc.

Invitations to the event are issued about ten days before it is to take place, and are in the following form:

MR. AND MRS. WELLINGTON
request the pleasure of presenting
their eldest (or second, or third) daughter
MISS MABEL
to Mr. and Mrs. David Prentice
on Wednesday evening, at eight o'clock.
No. 20 Honore St.

Dancing at ten.

The party receiving the invitation should at once accept or decline.

If there are several young ladies in a family, they receive an invitation addressed to "The Misses——" but each young gentleman receives a separate invitation.

SENDING FLOWERS.

It is in good taste for near friends who choose, to send flowers to the house on the morning of the party day; but it is not absolutely required, and you can omit this compliment, without giving offense.

HOW THE DEBUTANTE SHOULD DRESS.

The dress of the young debutante must be simple and tasteful. For the first time in her life she wears a dress with a train. It should be of white tulle or plain white silk, and fresh flowers should be her only ornaments.

SHE MAY DANCE.

On this particular occasion she is privileged to dance, even though others are slighted. She can give herself up to the fullest enjoyment, for she stands in the position of the favored guest, for this one evening, and her claims are paramount.

During the reception, she stands at the left of her mother. Gentlemen are presented to her, but she is presented to her elders and to ladies. The exchange of courtesies may be brief, thus giving an opportunity for each guest to congratulate her.

WHO ESCORTS HER TO SUPPER.

When supper is announced, a brother escorts the debutante to the table, the father follows with the most distinguished lady of the party, and the young daughter is seated upon the right of her father. If she has no brother, the father accompanies her to the supper-room, while the mother follows with the most honored of the gentlemen present.

On the night of her *entree* into society, the gentleman who has the honor of the first dance with her, is selected by the mother, and is usually a relative or intimate friend.

During her first season she does not attend parties without a chaperone, or make any calls unaccompanied by her mother.

THE DUTIES DEVOLVING UPON THE DEBUTANTE.

Having fairly been launched upon society, it is the duty of the young lady to make the most of her opportunities. Society is not a conglomeration of frivolous people with neither solidity nor sense, but it is a communion of minds, a gathering together of the bright, the witty, the intellectual, as well as the trifling. Of these various factors, the polish and culture which results from attrition, leads to a blending of the whole, brightening daily life.

Once out upon this current, there is much to be

avoided, and much to be cultivated. First, then, remember, that merely fashionable life, showy gatherings, gay company, where the heart is left out of the catalogue, and hollow professions take its place, is not good society. We would say to the young girl, you are in good society when your companions of either sex are pure, true, natural; when the young gentlemen you know are manly, frank, trustworthy; when there is no miserable pretense of goodness, but a fresh, wholesome, honest nature, unsullied by vices the young man of the period thinks necessary to affect; when the girls you choose for friends are true-hearted and simple; who are not vain and silly; who have an idea in their head beyond flirting and gay dress. Do not accept as a friend a girl who does not trust and honor her parents. Such an one can never be true in any relation of life which she assumes.

CALLING AFTER THE PARTY.

The ceremonious calls which follow the party include the young lady, but during her first season she has no card of her own, does not call alone, nor does she receive gentlemen without her mother's presence or a chaperone.

Avoid dressing flashily. It is desirable to be known as a lady who never offends good taste by glaring colors or ill-fitting garments.

A young girl's conversation should be free from gossip and envy. And she should never sanction disparaging remarks about an absent friend.

RESPECT YOUR ELDERS.

A respectful demeanor toward the aged is a peculiar charm in a young lady. Never call attention to any peculiarities others may possess. Do not make jokes at their expense, for the purpose of establishing a reputation for cheap wit. A young girl should guard her language well. Sharp sayings and sarcastic repartee come with very disagreeable effect from her lips.

A true lady will always repulse familiarity or rudeness, either of speech or manner.

THE ADVENT IN SOCIETY OF THE ELDEST SON.

In England the eldest son first enters society on the day he attains his majority, and much prominence is given to the event. But in this country very little formality is observed. His first steps in this direction are taken by escorting his mother and sisters to parties, balls and visits. He thus becomes, through observation, fitted to assume all the obligations which society imposes upon him. In England, on the contrary, the eldest son enters society only upon attaining his majority, and great rejoicing is had over the event.

BE OBLIGING.

When a young lady is asked to sing or play in company, she should never be in too great haste to do so, nor should she be urged a long time. In the first place, she will be thought too anxious to display her accomplishments, and in the second people grow so weary of importuning that they do not enjoy her attempt. There is a happy medium between the two. Respond pleasantly, and do not sing or play but one air at a time. If your auditors really enjoy your efforts, you will soon be convinced of that fact.

THE CARDS USED.

The first season of the young lady, it is proper that her name should appear on her cards as "Miss Ford," if she is the eldest unmarried daughter. But if she have older sisters at home, she is "Miss Maude A. Ford." After her first season, she has a separate card, and is fairly entitled to all the privileges of the fascinating world of society.

Never be the last to leave a party if you can possibly avoid it. You should always thank your hostess for the pleasure the evening has afforded you.

EDUCATION A GREAT HELP.

Many accomplishments are necessary for the complete success of a young lady in society. She should

of course have the groundwork of a good education. If she knows some French and German, so much the better. She should be able to play some musical instrument, although she need not be a "star" performer. She should use correct language, have a pleasant manner, sit and walk gracefully, and dance well. She should have a general knowledge of the rules governing polite society, and have a sufficient amount of self-control to enable her to conceal or repress her likes and dislikes. And above all, she should be neat and sensible in her dress, being something of an artist at the toilet.

DUTIES OF A YOUNG SOCIETY MAN.

The young man in society can, by many little attentions to others, place himself on record as an exponent of a true gentleman. He will never indulge in slang or pointed jokes, even though he is well acquainted with every member of the company in which he is.

He also shows a gentle deference for all, and seeks their comfort and convenience on all occasions.

MAKE YOURSELF AGREEABLE TO WOMEN.

We would remind the young man entering society that he should make it his constant endeavor to win the approbation of women. Their good opinion is absolutely necessary; and he will find that many a

hint and many a word of encouragement will come from them unsolicited, if he will show himself quick to receive them.

Nearly all men, particularly the novice in society, are greatly at fault when it comes to the nice little shades of propriety, and they can best learn what is the correct thing to do, in many cases, from the gentler sex—perhaps from those who are to be regarded as wall-flowers. They will take interest in a bright, agreeable young man, and will help train him in the matter of etiquette.

LEARN OF OLDER PEOPLE.

When a young man has learned how to converse easily and unaffectedly with the old, he is sure of their good-will. There are many attentions which it is in their power to bestow, which cost them nothing, only the opportunity to put them in practice. The cheerful offer of a more eligible seat, a casual inquiry after their health, an interest shown in a subject that pleases them—all these are but trifles, and yet are productive of much good.

DO NOT SLIGHT ANYONE.

A gentleman in society is always ready to offer his services to ladies—he is especially attentive to those who are not gifted with much beauty or are not young.

It may seem almost incredible, in this fast and rushing age, but there are old and middle-aged people whom it is a delight to talk to. It seems strange to young people, who very naturally prefer the friends near their own age, that any one who has outlived the "heyday of youth" can charm. From their conversation rich stores can be gathered. And it should be totally superfluous to remind young men and women of this fact were it not unfortunately true that so many are thoughtless and impolite to the elders.

COMPLIMENTS SUPERFLUOUS.

A young gentleman should not offer frivolous compliments. They have no meaning, and their insincerity is soon detected by the recipients. Honest praise is always agreeable, but not the fulsome flattery whose thin mask is so transparent.

EASE OF MANNER.

A young man should acquire an ease of manner, which will fit him for any station. This can be obtained by close observation, and the tact to adapt one's self to the occasion. Books will aid some in this direction, but contact with society will help far more. He should not confound civility with forwardness, a natural ease with an affected and stilted demeanor, and should not in his desire to be witty and genial, border on the familiar and coarse.

CHOOSE GOOD COMPANIONS.

A choice of good companions should be made early. It is the easiest thing in the world to copy unconsciously, and therefore a young man's intimate friends should be men of superior minds, who will, by their dignified example, become models worthy of his imitation. Elegant manners are a means of refinement that are of great benefit to any one, and to a young man who expects to win his way in life, whether in a profession, or out of it, they are of the greatest consequence.

A word from an author whose judgment is unquestioned, is that "A man who does not solidly establish, and really deserve a character for truth, probity, good manners, and good morals, at his first setting out in the world, may deceive and shine like a meteor for a very short time, but will soon vanish and be extinguished with contempt."

DRESS TASTILY.

One thing we would impress upon the young man in society. Let your dress be as neat and tasty as is consistent with your means. But do not adopt loud and flashy colors. Wear nothing that is not paid for. In spending money, do not show a grudging, sordid spirit, but practice a proper economy. No one will blame you for that. Often young men are betrayed

into larger expenditures than they can afford, from a fear that they will be called "close."

ASSUMING AN AIR OF WEARINESS.

Do not assume a *blase* demeanor. No one likes a young man who affects to have drained the chalice of life, ere he has even sipped it. The greatest charm either man or woman can possess is that gay good nature and brilliant spirits that belong by right to youth. And the young man who tries to appear much older than he is in his life experiences, will certainly disenchant, rather than attract.

PAY ATTENTION TO THOSE AROUND YOU.

A gentleman should pay some regard to those who are striving to interest him. It is a certain form of selfishness to be inattentive to what is being said, and will only awaken hostility in those around you. Attend strictly to the speaker, so that you may be in a position to answer properly the train of thought which he is indulging in.

CHAPTER IX.

PARTIES, BALLS, AND LIKE ENTERTAINMENTS.—ENTERTAINMENTS DESIRABLE.

IT is useless for people to rail at parties, balls, and their accompaniments as vain displays of fashion and finery. They are far more; they are gatherings of the grave and the gay, the witty and the wise; a cementing together of all the varied elements which compose modern society into one symmetrical whole; an aid to the acquisition of that ease of manner which all wish to possess.

The pleasures which these entertainments introduce are lasting in their refining influence. Society is a school where a friendly rivalry brings out the finer feelings, and by attrition quickens the indolent or careless into action by observation and emulation.

The list of entertainments offered by society to its votaries is sufficiently extensive to embrace all ages, and all tastes.

THE KETTLE-DRUM.

Prominent among these is an informal affair called the "Kettle-drum," which as its name signifies, was

originally an unpretentious affair, invented by the wives of officers in India, who being circumscribed in their social pleasures, invited each other to these small receptions, and served their rolls, coffee, sandwiches, etc., on the drum head. To preserve it in all its original simplicity, it should be held in the afternoon, the refreshments should be simple, and the dresses worn the same as at a reception. The ladies receive standing, but one of the ladies of the family or a friend pours the tea or coffee. Invitations are issued after this fashion:

MRS. LEONARD MILLER.

Kettle-drum,
March Seventeenth—4 to 7.

The entertainment consists of music and conversation. Introductions are not given, but every guest is expected to feel at perfect liberty to enjoy himself or herself.

FIVE O'CLOCK TEAS.

These teas are even more informal than the kettle-drum. Fewer guests are invited, and the cards of invitation sent out are merely a visiting card with the

word "Five o'clock tea" added in the left-hand corner. Refreshments are not elaborate, and are served by the members of the family, unassisted by the servants.

A MUSICALE.

A *musicale* is rather a difficult entertainment, as its success depends wholly upon the artists whose names appear upon the programme. They are commonly held in the afternoon. It is not really a concert, for it has its social features, as a supper or collation is offered to the guests. Large rooms are necessary, so that singers and players can be heard to better advantage, and there will be no over-crowding on the part of the guests. All extra furniture should be removed, and drapery serves to weaken the effect.

Eleven pieces make a sufficiently long programme—and may be all vocal or instrumental and vocal combined.

A RUDENESS MANY ARE GUILTY OF.

A breach of good manners is committed when guests whisper, are restless, or exhibit weariness. If you do not love music enough to keep quiet, home is the proper place for you. The hostess should, however, see that the instrumental pieces are not too long.

THE PROGRAMMES.

The programmes should be printed on card-board,

of good size, and are provided for the guests before the music commences.

The dress should be the same as at an afternoon reception, save that the bonnet and wrap are laid aside. A hot supper should be proffered the singers—it is not only thoughtful, but singers need nourishing food.

Invitations to any entertainment must be answered at once, that the hostess may know how many to expect, and fill the places of those who cannot be present.

THE LUNCH.

The "lunch" proper is entirely a ladies' affair, and gentlemen are not invited. The food is served in a very ceremonious manner, and the table is set with great elegance.

The dresses worn are rich and costly, and the forms observed are similar to those for dinners.

CROQUET, ETC.

Croquet, lawn-tennis and archery parties require no ceremony. Dresses must be simple, such as are comfortable and tasty for outdoor sport.

A lunch to which friends are asked to "drop in" is an easy-going meal. Refreshments are served cold, guests sit where they please, and if they come late it is not considered rude.

GENTLEMEN'S SUPPERS.

"Suppers" are gentlemen's parties, and are either wine suppers, fish suppers, or game suppers. They are attended only by men, whose powers of eating and drinking and telling stories must be immense. They are usually kept up till a late hour, and we feel certain that all good wives frown upon them.

THE EVENING PARTY.

The party held in the evening may be either very elaborate or more simple in its details, in keeping with the ambition and means of its giver. Having decided upon the amount of outlay, and selected the guests to be invited, invitations should be issued ten days previous to the party. This is a good form:

MR. AND MRS. JOHN MONTGOMERY
request the pleasure of your presence
on Wednesday evening,
January 4th, at eight o'clock.
16 Euclid Avenue.

Dancing at 10.

THE INVITATION.

This invitation should be engraved on small-sized note-paper, and may be forwarded by mail. The parents and all the younger members of the family should receive separate invitations.

A reply from those receiving invitations should be returned at once:

Mr. and Mrs. Horace Elliott accept with pleasure Mr. and Mrs. John Montgomery's invitation for January 4th.

19 Harrison St.

DECLINING AN INVITATION.

If it is necessary to decline an invitation it should be in the following terms:

Mr. and Mrs. Horace Elliott regret that they cannot accept Mr. and Mrs. John Montgomery's kind invitation for January 4th, owing to their being called away from home by sickness of relatives at a distance.

19 Harrison St.

NAMING YOUR REASONS.

It is absolutely necessary that you should name your reasons for declination, especially if the invitation be a first one. You should call on the friends who sent you the invitation, whether you attended the party or not, a few days after it has taken place. It is a social debt which you owe them.

INVITING HUSBAND AND WIFE.

When a husband is invited, the wife must be included, and *vice versa.* Either will resent an affront

of this nature put upon the other. It is no excuse that you are not "much acquainted" or "do not like her." They both belong in the same circle, and it is your business to know and receive both together.

DANCING.

Dancing does not always form part of the entertainment at evening parties. There may be conversation, cards, games, or music alone provided. Where dancing does not constitute the main pleasure, these may also be added, for even in fashionable society, all do not dance.

WHEN TO ARRIVE.

The hour for arriving, as also for departure, should be moderately early. In this country, where nearly all are engaged in business, it is wise and proper to keep more temperate hours than are kept by the leisure classes abroad, to whom night is nearly as day.

PROVIDING SUPPER.

A supper is always provided, and the arrangement of the table should be in good taste. Of the conduct at supper, we cannot do better than to quote from a well-known authority on matters of etiquette, who says:

"It is ill-bred to eat largely at the supper. To say nothing of the ruinous effect of gorging at late hours.

it is in bad taste. The ball and evening party, are social affairs, and feasting merely incidental. To reverse the conditions is ill-bred. To drink to excess is worse than ill-bred, and even the temperate and total-abstinents will do well to talk and dance with extra caution after supper, as any license of speech or act may be attributed to the wine which has stolen away brain and self-control at the same time. No well-bred hostess can forgive any such abuse of her hospitality. When supper is announced at a ball, the gentleman invites the ladies with whom he happens to be in conversation, or the lady with whom he has danced last, unless he sees that those whom he has escorted, are unattended, in which case his first duty is to them. If possible, he should be near enough to offer them his services at this time, but it is not always easy to anticipate the time. If a lady is attended by a *chaperon*, he must escort both. No lady is at liberty to refuse the escort of any gentleman to supper, no matter who attended her to the party, or what her preferences may be. It is not well-bred even to show any reluctance or hesitation. The place is too public and formal for the indulgence of any whims, and a general rush of gentlemen to join their respective parties, on the announcement of supper, would create unseemly and needless confusion. At the 'stand-up suppers,' which follow the English

fashion, the escort must see that the ladies he attends are served before he refreshes himself, and no lady is at liberty to accept the attentions of any gentleman other than her escort to supper. If he neglects her, she must ask a servant for what she wants."

"Pink teas" or "dinners" being still popular and enjoyable, we will refer to them in passing. They are so called from the fact that all the table linen, dishes, ornaments, etc., are of one color—as "pink" or "blue," according as they are designated.

Young men sometimes commit the error of fancying that it is impolite to leave a young lady's side until some other gentleman engages her in conversation. Such an idea places both parties under restraint. It is good manners to excuse yourself and seek the society of another, after having shown some attentions to a lady. It gives her the opportunity of enjoying the conversation of several, and relieves her of the appearance of monopolizing.

Children's parties should be simple in character. Evening hours are not as healthful for the little folks as the afternoon hours. If the parties are held in the evening, the hours should be from 7 to 10, at the utmost.

Children enjoy these gatherings with all the strength of their fresh natures, and should have the gratification of being treated liberally to them.

Birthdays especially should be observed. Even in the house of mourning they may be kept up, for children should not be forced to share in a grief which they cannot understand.

Refreshments should be abundant, but not rich. Plenty of cakes, nuts, fruits, with lemonade, ices and coffee, are suitable. Cold chicken, roast beef sliced very thin, and made into delicate little sandwiches, are nice.

Do not forget the birthday cake, the crowning glory of the party. The child in whose honor the party is given, must cut the cake and serve it to the others, if he or she is old enough to know how to attend to it. If not, the duty devolves upon an older sister, or the mother.

Dancing, games, and riddle-guessing are among the recreations. It is not expected that presents should be brought by the little guests, although it is often done.

A ball is usually a very elaborate affair. Dancing has become so generally acknowledged to be an innocent recreation, and is practiced so universally, that the etiquette of the ball-room demands a place here. Four musicians are ample provision for the musical part, and the largest room in the house should be used for the ball. It should be as barren of furniture as possible. Pictures and carpets should be removed,

and only a row of chairs left standing against the wall for the use of the lookers-on, and the tired dancers, when their partners lead them to a seat.

Invite your guests to a number that will prevent crowding, either on the part of the dancers, or those who look on. And endeavor to make up your company of those who approve of, and are fond of dancing.

Invitations to a ball are sent out about a week previous, so that guests may have time to decide on their dress. Do not wound the prejudices of those who are opposed to this form of enjoyment, by asking their presence.

There should be a dressing-room for the gentlemen.

Here a man-servant should be in readiness to take their hats, coats and canes and to show any attention required. The ladies' room must be provided with several glasses, brushes, combs, hair pins and all the accessories of the toilet. A maid must be ready to assist the ladies.

After the ladies have adjusted their toilets, they rejoin their escorts, and proceed to the ball-room, and advance toward the hostess, and pay their respects in a few well-chosen words. The gentlemen then seek their host, and address words of greeting to him. The ladiesand gentlemen are then free to walk about, indulge in snatches of conversation, or amuse themselves as best they can until dancing begins. A lady

must always dance the first dance with her escort.

Some people imagine they are earning a reputation of being fashionable by appearing late at a ball or party. Not so. When guests arrive in season, a pleasanter evening is assured, and it shows a regard for the wishes of the hostess, who has named an hour at which she desires to receive her guests.

The duty of receiving the guests belongs to the hostess, but the host should always be at hand to assist her if needed. When there are sons in the family which is giving the ball, they should look after the interests of the young ladies, procuring them partners for the dances, and remembering that flirtations are out of place at that time. The daughters of the house must see that their friends are enjoying themselves, and not dance while other young ladies are neglected.

As introductions at balls are understood to be for the purpose of dancing, it is not necessary to recognize them afterward, though it is polite to bow.

Noisy talking is improper in a ball-room.

Never overlook or refuse to fill an engagement upon your card. It is unpardonable.

White gloves (kid of course) are worn. Light and very delicate shades are permitted, also. Gloves are removed from the hands at supper.

A married couple should not dance together more than once in an evening.

If a lady refuses to engage in a dance with a gentleman, unless her excuse is that she is previously engaged, do not accept another invitation for the same dance.

Do not enter the ball-room leaning on the arm of your escort. The lady enters first, the gentleman closely following.

In asking a lady to dance, the correct form is—"May I have the pleasure of the next waltz (cotillon) with you?" If accepted, he should enter her name on his card, and his last name on hers.

When a gentleman's hands perspire, which cannot be helped, often, if there is any danger of his soiling his partner's dress, by contact with it in waltzing, it is an evidence of care which will be appreciated, for him to hold his handkerchief in his hand to shield the dress. No gentleman will encircle the waist of his partner for a waltz until the music begins, and as soon as it ceases, he removes his arm. We have seen a gentleman at the end of a round dance escort a lady to a seat, retaining his arm about her waist, but he was very verdant, or very ill-bred.

The German, being a dance in which no lady can refuse to dance with any gentleman present, is only adapted to private balls. It is a very beautiful and popular dance. A good leader is indispensable in this dance; whose familiarity with all the figures will insure success.

Dancing is almost as old as the world. The oldest records of the race, sacred and profane, allude to it. In most ancient nations it was part of their religious rites. The primitive Christians certainly danced at their religious meetings. Aristotle ranked dancing with poetry, and Socrates took pains to learn the art. The Spartans passed a law requiring parents to train their children in dancing after the age of five years. The modern dances practiced for amusement are, however, much quieter and less exciting than the old dances associated with religion and war.

CHAPTER X.

TRAVELING MANNERS.

THERE is no situation in life where the innate selfishness of human nature will crop out so unblushingly as in traveling. It is so easy to be just a little rude or selfish, and so natural to flatter oneself that not one of your dear five hundred friends will know it, forgetting that in these days of rapid transit, the doings and sayings of people become common property in a very short space of time; while the little act of selfishness or the generous sacrifice of to-day, in a far-off land, may be flashed across the world ere to-morrow's sun arises.

Would that all could remember this, and when undertaking a journey, whether of long or short duration, take a vast stock of patience and politeness with them, lest the supply fail when most needed.

Travel broadens the mind, and takes us from out our little, narrow sphere into the wide expanse of the world at large. It preaches many things of value. New scenes, new people, are brought to our very doors, and the interchange of thought gives food for

reflection and adds polish and grace to our daily lives.

But the tourist in a foreign land needs to be especially careful in his thoughtlessness, not to offend the peculiar manners and customs of the country which he visits, and not to air his opinions to every stranger. Nearly every one is apt to be less cautious about his behavior abroad than at home. If all could only feel that they are accepted as representatives of their native land, they would guard its good name more tenderly, by acting under all circumstances, as ladies and gentlemen.

There is a marked contrast between the rush and scramble of Americans when traveling and their ease of manner when at home. Why should this be?

American gentlemen are the most chivalrous of men. Early training, the deference accorded women, the influence of good homes, have helped to make them so, and yet to see them as we have, pushing and jostling ladies at the ticket office of a railway station, or the entrance to a theater—or taking all the seats in a car, and allowing ladies to stand, would impress a stranger with a very different idea of that chivalry of which we like to boast.

There must be some demoralizing influence in a railway train, for one continually sees exhibitions of rudeness there.

There is a pleasant side to this, however, and that

is found in the fact, that, no matter if the gentlemen are a little rude in their eager quest for a place, a lady who acts with propriety, can journey from one end of our country to the other with safety. Women are held in high esteem, and are certain of protection when they require it.

It is always more desirable to have an escort when traveling, for there are many little anxieties which he can assume, thus making a lady's journey more enjoyable.

The first office of such escort is to either accompany his charge to the depot, or meet her there in ample time to obtain her tickets, check her baggage, and procure a good seat in the car for her.

He looks after her hand baggage, assists her in and out of the car, makes all inquiries about the route, brings her a glass of water when she wishes it, and performs many acts of politeness which readily suggest themselves to a kindly disposed, well-bred gentleman.

After making the lady as comfortable as possible, he makes himself agreeable to her by pointing out the objects of interest from the car window; or if she is disinclined for further conversation, he lets her relapse into thought, or else provides her with reading matter. We do not think however, it is well to read on the cars, owing to the motion, still many

make a practice of doing so, without receiving any apparent injury to their sight. It is very discourteous to read, unless the lady is engaged in the same manner.

At the termination of the journey he sees to obtaining a carriage for her, and looks after her baggage. He may accompany her to the home of her friends, or to the hotel which she is to stop at. The next day he calls on her to inquire how she bore the fatigue of her journey. His duties as escort are then ended.

No gentleman should be asked to take care of a lady in traveling unless he is known to her friends as a man in good standing, and worthy of the trust. And no parent or guardian should request a total stranger on whom he has no claims, to take charge of a lady, merely because he happens to be traveling in the same direction.

A lady should not concern herself with any of the details of her trip, when she has an escort. It is presumed that he knows more about traveling than she does, and it will annoy him to be continually asked about the safety of baggage, whether they are on the right train, and numberless other fussy questions that would scarcely be excusable in children.

The lady or her relatives should supply the escort with sufficient money to defray all her expenses. Some prefer to have the gentleman attend to these

matters, and settle the account at the end of the journey. But a strict record of all the items should be kept, in this case. The first method is preferable.

Ladies should not have a myriad of packages for an escort to guard. We have often envied the man who said that he could put his wardrobe in a collar box—what a world of trouble he saved himself! Some ladies (of course not many) think a Saratoga trunk not large enough to hold all their possessions, but they are burdened with one or two hand sachels, a shawl, various small parcels, a lunch-basket, and finish up with a bird cage! Fancy the feelings of a gentleman who is expected to take charge of a lady with all these appendages.

When a lady travels alone she should be at the depot early enough to purchase her ticket and to make any inquiries of the ticket agent, respecting the route. She should never permit a stranger to purchase her ticket or check her trunk. There are proper persons for those services.

Be sure to carry more money than you expect to require, but do not display it to strangers. Depots are full of adventurers and sharpers, waiting to "entrap the unwary." We know a gentleman who, when traveling, always divided his money with his wife, she carrying half, and he the other half, his reason being that if he were robbed, or by any accident

they were separated on their journey, neither would be left unprovided for.

Jewelry should not be worn in traveling; and do not consult your watch every few moments.

If you desire any information, apply to the conductor. He is the one best able to give you any directions. At the same time, a lady will not refuse any offer of assistance, such as raising or lowering a window, changing seats, to avoid a draught, calling a carriage, etc. Gentlemen understand perfectly how to offer such services, and will not presume upon their acceptance to force an acquaintance.

A lady may make herself agreeable to her fellow-passengers if the journey be long, without being misconstrued. But an acquaintance begun on a railway train should end there. Very young ladies should be cautious and reserved with young men.

When a coat or valise is left on a seat, it is understood that it has been reserved for the owner, and no lady or gentleman will remove such articles, and take possession of the seat. If the car is full, it is proper to take any seat that is vacant, even by the side of a gentleman, first inquiring if the seat is occupied.

As soon as you are seated, don't throw the window up, thus admitting the soot, and perhaps imperiling the life of another by the cold air. The one who sits

behind you will suffer from the draught more than the occupant of the seat by your side.

Gentlemen, don't expectorate tobacco-juice on the floor, for the skirts of the lady who may be sitting near you, to wipe up. Nor shell nuts and peel oranges, making a litter. Would you be guilty of such rudeness in a parlor? A pleasant little incident occurred on a train lately which proved the truth of the value of early training. A little boy of six was in the car with his parents, and was given an orange. He peeled it, and looked anxiously around for a receptacle for the skin. "Oh, throw it under your seat," the father said, carelessly. "But, papa, I mustn't throw things on the floor," he answered. He recognized the fact that the same good manners should be practiced abroad as at home. His father quietly opened the window, and threw out the refuse.

RIGHTS OF ELDERLY LADIES.

Elderly ladies, who are acccustomed to traveling, should deem it a privilege to exercise a supervision over younger and more inexperienced ladies, thus throwing a mantle of protection around them, and also relieving their loneliness. Ladies should always be friendly and helpful to each other.

No passenger has a right to occupy two seats with their personal property, unless there is abundance of

room; and we feel that anyone is almost justified in taking by force what common politeness on the part of another should freely accord him.

When you lay aside your wraps in the car, resume them before the car has nearly stopped at your station. It is rather undignified to make your toilet and your exit from the car at one and the same time.

DON'T BE SELFISH.

If you are in a sleeping car don't stay in the dressing-room so long that every other lady is debarred from the same privilege. Be as quick as possible, or you will appear very selfish.

CARE FOR YOUR VALUABLES.

Intrust your valuables to the porter for safe-keeping. He usually receives a small fee for the service, but you are not compelled to offer him one. The company employs him for the accommodation of the traveling public.

A gentleman should not leave his coat or handbag in a seat, and then spend his time in the smoking car, while a lady may be standing.

DO NOT JOSTLE.

When you leave the cars at a station for a meal, do not jostle and scramble for the best place, and

clamor to be served at once. There is usually time allotted for eating in a self-possessed and gentlemanly way.

If you leave an umbrella or any other article in a car, apply at the office of the company, and they will assist you in tracing it up.

Never leave a train till it has fully stopped. Many serious accidents have been caused by too great haste.

WHO SHALL PAY FARE.

It is laughable to hear two ladies in a street car disputing as to who shall pay the fare. "I'll pay this time." "Now, you shall not—it's my turn." "No, I have the change!" And thus they argue, pocket-books in hand, while the waiting conductor is inwardly wishing them some terrible fate. If your friend offers to pay your fare, consent to her doing so. You will probably have an opportunity to return the favor. If you design paying for both, it is the most polite way to have the exact change ready, and pass it to the conductor without any reference to it.

TAKE TIME TO LEAVE THE CAR.

When the train has reached its destination, do not rush wildly out, pushing your fellow passengers out of the way. It is both selfish and ill-bred. Be prompt to assist a young child or an aged person from the car.

TRAVELING IN THE NIGHT.

A lady should try and arrange her trip, when without an escort, so that she will not be compelled to change cars in the night. If she has to do so, she must place herself under the care of the conductor, or some married couple, until the transfer is made. The reasons are obvious. There are always "wolves in sheep's clothing," who would direct her wrong, particularly in large cities.

If she arrives in the place where she is to stop at night, and her friends have failed to meet her, or may not know she is coming on that train, she had better not take a hack. Choose rather a 'bus or street-car, where there are plenty of people.

PRESENCE OF MIND.

Always maintain your presence of mind under all circumstances. Do not become excited at any emergency, but keep your wits about you. There are always good people who will advise and assist you.

If these simple rules are observed, any lady may take a journey unattended, without an unpleasant incident. A quiet, lady-like manner will command respect. Occasionally a rough, impertinent fellow may be encountered, who will annoy a lady, but if her dignified reserve does not check his advances, she will always find defenders who will teach him his place.

STEAMER ACQUAINTANCES.

On a steamer where people are thrown together for days, many pleasant acquaintances spring into existence, and some warm friendships which have stood the test of time have been formed.

But even here where much freedom is allowed, it is conceded that a certain degree of reserve should obtain on the part of a lady, and that no familiarity should be permitted; also that an acquaintance formed here need not proceed any further than the place which gave it countenance.

Good-breeding forbids that you monopolize the steamer piano or do all the talking in the ladies' cabin.

Pay some regard to the comfort of those who retire earlier than you care to. Boisterous laughter and loud talking are contrary to that politeness which springs from a kind heart.

EATING HASTILY.

At the table do not eat hastily and greedily. It is not only ill-mannered, but it is not a healthy practice. Time is ample here, and you have not the excuse of a hastily-eaten meal at a railway station. Besides, the hundred or more pairs of eyes that are observing you, will comment unfavorably.

Never allude to sea-sickness at the table. Most

every one is squeamish on the water, and any allusion of this sort is in bad taste.

Remember here, as elsewhere, to avoid giving offense, and regard the rights of all.

CHAPTER XI.

CONVERSATION AN ART.

PEILE says—"Reason and speech have seemed so inseparable to some that it has been maintained that man would not be man without speech. Hence Shelley's well-known lines:

> "'He gave man speech, and speech *created thought*,
> Which is the measure of the universe.'"

We think there are few who do not ardently desire to become good conversationalists. To be able to hold the attention of a circle of listeners, many of whom are strangers to you, and to make them anxious to hear more from your lips, is a gift that few possess. And yet it lies within the power of all to contribute to the pleasure of any group, by uttering some suggestive thought, which in its turn may set another train of thought in motion, and stimulate to better things.

CONVERSING WELL.

The ability to converse interestingly has been the stepping-stone to many a man's success in life.

There is not a human being in the possession of his faculties who cannot amuse and instruct others. Social contact is a mental stimulant, which modern society sets its stamp of approval upon, as is evidenced by the ready welcome which the intelligent talker receives everywhere.

TALK NOT CONVERSATION.

But talk alone is not conversation. There must be a clear brain, a keen perception of the fitness of things, a swiftness at grasping ideas and adapting them to the company in which one is placed, to constitute conversation. Some people have so great a love for the sound of their own voices, that they rattle off the veriest nonsense, with the volubility of a chattering magpie, and after all their torrent of words, they have said nothing. Such talkers can be found in all places, and are not, in spite of the ugly sarcasms which would-be wits fling at them, confined to the gentler sex.

The most graceful conversationalists are those whose thoughts are spontaneous. Contact with other minds broadens and develops our own, and thus widens the field of thought.

A GOOD MEMORY NECESSARY.

The first essential in becoming a good talker is to

have a good memory. The mind must become a storehouse of good things, from whence to draw for the enjoyment of others. When a good lecture or a sermon is heard, it is well to commit the most striking points to memory, and the various deductions drawn therefrom either by the speaker or yourself, can be used for material. A good book should be well studied, much of it committed to memory, and that, too, will serve as a fund from which to educe ideas, which, communicated to others, will bring forth new ones from them, and thus the conversation becomes general, and wit and fancy flow freely. But do not pass these thoughts off upon the company as original —allude to their authors and give them due credit.

DO NOT CRAM.

It is unpardonable to "cram" yourself previous to a social gathering; that is, to read up any special subject, for the purpose of astonishing your hearers with your erudition. You might possibly meet some one who knew more on the subject than you did and who might expose your superficial information at exactly the moment when you fancied yourself the most secure.

SHOWING OFF.

It is very ill-bred to exhibit any accomplishments for the sake of display, and beget ill-feeling among those whom you desire to dazzle.

PUNS ARE VULGAR.

A pun occasionally can be forgiven, in good society, but the man or woman who makes a pun on every other word, is a terrible nuisance, and the soul will rise up in arms against them. The fashion of punning dates from the times of the early Greeks, but its age does not entitle it to veneration. Their chief objection is that they continually break in on agreeable conversation, and divert the mind from the subject. A punster has no regard for the most sacred and dear feelings of the heart, and would as readily play upon words at a funeral as at a wedding.

TACT.

The most exquisite and subtle quality necessary to a good talker, is tact. It is a fine gift to know just how to talk, to whom, and what is exactly the right thing to say on all occasions. It is only people of the most delicate perceptions who possess this gift, but it can be cultivated. To the author it is a neat compliment to express a fondness for books—not his particular books, for that would savor of broad flattery, and is offensive. The lady whose heart is in her household cares, will incite you to talk sympathetically with her of the delights of home. To the business man you can find something to say of stocks, per cents., and he will vote you a smart fellow. The

good talker must be in a certain sense, "All things to all men;" must show an interest in whatever pleases others.

BE CAREFUL NOT TO DRAW COMPARISONS.

A person of tact will never comment upon the immorality of the stage, when he knows one of the group is a member of that profession; nor attack any nationality or religion with virulence, in a mixed company, where there are liable to be those whose feelings would be wounded by such indiscriminate remarks. He will not ask effusively after an absent one who may be at bitter enmity with the one with whom he is speaking.

THE BOASTFUL TALKER.

Of all talkers, the ones most to be dreaded are those who are forever expatiating upon their own exploits; their own brilliant judgment, and their heroic conduct upon some occasion. These people never allow the recitation of any one's doings but their own. No matter how adroitly you may lead them away from self, they will break in upon you with an account of how they conducted upon a similar occasion, and what praise they received for their performance, until their listeners give up in despair, feeling that there is no escape from the tiresome repetition until the talker has rung all the changes upon himself which his vanity is capable of.

INTERESTING EXPERIENCES.

There is great pleasure to be had in listening to the experiences of those who have traveled, but such narrations are solicited. The conceit which leads a man to talk of himself constantly, soon makes his society detested. His exploits are secretly sneered at, and but half believed. No matter how well he may talk, as he is the pivotal center on which his conversation turns, he is credited with nothing but egotism.

TRIFLES WEARISOME.

Another sort of conversation which is very tiresome, is that which retails all the trivial happenings of the speakers and their family. While these matters are interesting or at least endurable to their immediate friends, to the majority of people they are of no sort of consequence, and become very insipid.

UNFIT TOPICS.

The details of the toilet, and physical ailments, are never fit subjects for conversation. Such topics should be sedulously avoided, as enlarging upon them can neither interest nor please.

POLISH OFTEN A CLOAK.

It has often been said that a man can be polished, and yet be a villain. That is undoubtedly true. But

then it does not follow that because a man is uncouth and boorish he is honest and true. The highest moral purity does not excuse rudeness and ill-breeding. It is far more natural and consistent to associate gentleness of manners, refinement and courtesy with genuine goodness, and we believe that nine men out of ten who have the refinement which good society gives, are mentally what they should be—gentlemen at heart.

A good talker shines best at the dinner-table, where the flow of good feeling is increased by pleasant surroundings, and gay and animated discourse is so easily maintained.

THE ART OF LISTENING.

A good talker makes a good listener. Dull people can best be brought out of their reserve by saying as little as possible yourself, but rather by leading them up to some subject in which they are at home. You pay your listeners, by a "few brilliant flashes of silence" now and then, the compliment of supposing that they have something to say, and that you are desirous of listening to their views. It is told of a young man who was very shy, that a lady succeeded in starting him on a certain train of thought with which he was familiar, and he entertained the company in a charming manner. She spoke but seldom. He afterward remarked of her that she was the finest talker he ever heard.

WANDERING ATTENTION.

Do not appear to listen while your thoughts are wandering far away, and you are unpleasantly brought back to the present by an unexpected question or a sudden pause. Listen intelligently; pay strict attention to what is being said, and occasionally add a word, or give a quick smile of approval. It will stimulate and awaken an exchange of ideas and kindle a flame that will gladden the heart.

But in listening, do not fasten your eyes upon the speaker, under the impression that he will be pleased by such close attention, or let your eyes wander around the room, as though you were meditating flight. Either one of these things will confuse the most brilliant talker who ever lived.

DO NOT INTERRUPT.

Do not break in upon the good conversationalist. He may stimulate you so that ideas will rush to your lips with torrent-like rapidity, and you can scarcely wait for the other to finish. But you should keep them back until he has done, else you will give the impression that you have not been listening at all, only snatching ideas from him.

Surely there are topics enough in this progressive age to supply food for conversation in any coterie—the grave, the gay, the learned or the unlearned. Are

not the wonders of the universe spread out before us, within our very grasp? Can we not find subjects for daily conversation in the doings of the great minds of to-day—or the latest book, and the kindly deeds of heroic souls? And should not our words uplift the weary hearted, cheer the sad, and bring rays of sunshine into the lives of all?

WHO CONVERSE EASILY.

To some men and women whose quick and ready brain responds to the lightest thought, conversation comes naturally; it is no effort for them to converse fluently. To others it is a wearisome task. They think deeply and sensibly; can seize upon a subject clearly, but they are slow in giving utterance to their own conclusions. These can cultivate the art of conversation. Patience and determination, assisted by practice in putting your thoughts into words, will develop the possibilities within yourselves. Observe closely, fill your minds with facts and the experiences of others, accustom yourselves to think audibly, and you will be surprised at the readiness with which you will express yourself.

TRAIN THE CHILDREN.

This training properly belongs to the period of childhood, when the mind is easily impressed. Par-

ents should encourage a child to relate anything which has attracted its attention, and should induce it to tell it in its own way. And strict accuracy should be demanded of it in the relation of all incidents. The right use of words and phrases should be taught the child, and careless and improper language should be repressed. The benefit of such a course cannot be overestimated. The young mind early acquires the habit of observing and thinking, is educated to be truthful, and these faculties grow and expand more rapidly.

USE FEW COMPLIMENTS.

Compliments should be very sparingly administered, else they lose their force. When they are deserved, it is a graceful act to pay them; it is an acknowledgment of something worthily done. But let them be sincere, else they become gross flattery, which is lowering to the giver, and an insult to the one on whom it is bestowed. It is an admission that you are dull and unobservant of the merits of those around you, not to say a fitting word of praise for some good deed they have done—and a word of this sort from you is often very gratefully received.

NEATNESS OF PERSON.

Neat personal appearance is absolutely necessary to the success of a good conversationalist. Much

depends upon the personal magnetism of a talker, the play of feature, the expression of the eye. All these fail to charm, if slovenly dress, tumbled hair, neglected teeth, kill their effect. Neatness is a passport to the favor; the want of it creates disgust.

JOKES IMMORTAL.

It is asserted that jokes are immortal. But don't revamp all the old jests and stories that have traveled the rounds until they must be weary. We will remind our readers that *coarse* stories are banished from the society of ladies and gentlemen. They who would be known as ladies and gentlemen are clean in body and soul.

POLITICS AND RELIGION TABOOED.

Never indulge in conversation that will lead to heated debate in the social circle. Politics and religion should be tabooed, for it is almost impossible to avoid arousing some one's prejudice, or touching some sensitive point. The bitterest quarrels have been the outcome of what at the start was a mere difference of opinion, and as such entitled to a polite forbearance. If two persons can engage in a friendly controversy on any topic, and observe the rules of politeness such an argument is enjoyable to those who listen, for much information can be gained. But it is

wiser to maintain silence when either party is so sensitive that a difference of opinion will lead to a loss of temper, and a breach of good manners.

AFFECTATION IN SPEECH.

A talker should not affect a delicacy of speech which many mistake for refinement. Call things by right names. Do not say limb for leg, or retire for go to bed. There is no true modesty in such substitutions. Speak correct English. Use simple phrases, being careful that your pronunciation is the standard one. One had better consult a dictionary every hour in the day, than to risk the secret ridicule which is sure to follow the word which is wrongly pronounced. And names of persons should be correctly pronounced. The pride is easily hurt if liberties are taken with one's name.

USE PLAIN ENGLISH.

The language which you speak should be well understood. Odd words and high-sounding phrases are in bad taste. It is ridiculous to besprinkle your sentences with words from other tongues, and the chances are many that you cannot give them their correct pronunciation, and you gain a reputation for being pedantic.

Slang is even more dangerous to use. It will be apt to fall from the lips at the most inopportune

moment. Young ladies would shun slang phrases as they would a plague, were they aware of the origin of some of their pet phrases. The most beautiful language is that which is the most simple. The words which have the most value are those which concisely convey the thought to the mind of the listener with clearness and speed.

LOUD TALKING OFFENSIVE.

Loud talking is very offensive. The loud talker is generally conceited and coarse. He catches the ear, but does not engage the heart. The loud, swaggering talker, starts out upon the supposition that every one is interested in his affairs. He disturbs the circle into which he is thrown. He talks *at* people, and not *for* them.

There are occasions and places where loud talking is proper. A speaker who would hold his audience must have a voice that will penetrate to the farthest corner. The actor's enunciation must be loud, clear, and distinct. The lawyer, pleading at the bar, should be heard by his entire audience. But a man or woman who comes into a parlor, or the family circle, and talks in a voice that would command a regiment, is a perfect bomb-shell, and creates similar feelings to one in the minds of his auditors.

Home is not the place for noisy and loud demonstra-

tions. The play-ground is their proper location. Loud talking becomes a fixed habit, and the one who indulges in it becomes unaware of his own fault. There is nothing so pleasant to the ear, as the even, moderately-pitched tones; at once we give their possessor credit for being well-bred. And these tones can be cultivated by anyone; even though there may be natural defects, they can be overcome, with patience and determination.

A low voice does not mean a mumbling, indistinct utterance. Nor does a high-pitched one mean noise. The latter may be very musical, while the former would be the reverse. But a clear, distinct, evenly-modulated voice, sympathetic and refined, is a delight which does double duty—to its possessor and to those who listen to it.

OBSERVE RESPECT TO LADIES.

A gentleman should always remember, in talking with ladies, that they are his equals. There is no more ludicrous spectacle than a man vainly struggling with what he thinks is "small talk" in the company of ladies. He is magnanimously striving to come down to their level, while they are measuring him mentally, and wondering if he knows anything.

It is bad breeding to air one's business or occupation in company. Relegate "the shop" to its own

place—outside the circle where one's private affairs interest no one.

SMALL TALK HAS ITS USES.

But "small talk" as it is sneeringly named, has its uses and its place. One does not like always to be on stilts figuratively speaking, and we agree with the following from an author who has said many things well:

"After all, a man may have done a vast deal of reading, may have a good memory and sound judgment; he may season his conversation with wit and be a walking encyclopædia, and still be a very dull companion. All the world do not read books, and some of those who do, never care about them. Everybody, however, loves to talk. When we are wearied with toil, or tired with thought, we naturally love to chat, and it is pleasant to hear the sound of one's own voice. What we mean by small talk is talk upon common, everyday matters, about the little trifling and innocent things of usual occurrence; in short, that vast world of topics upon which every one can talk, and which are as interesting to children and simple-minded persons as the greater questions are to the learned. Many affect a great measure of wisdom by speaking contemptuously of common-place talk, but it is only affected. Real wisdom makes a man

an agreeable companion. Talk upon those topics which appear to interest your hearers most, no matter how common they may be. The real wisdom and power of a conversationalist is shown in making a commonplace topic interesting. Many imagine that it is an easy matter to talk about nothing or every-day occurrences, but it requires an active and observant mind, and no small share of invulnerable good humor, to say something on everything to everybody. If a man is never to open his mouth but for the enunciation of some profound aphorism, or something that has never been said before; if he is to be eternally talking volumes and discussing knotty problems, his talk becomes a burden, and he will find that but few of his audience will be willing to listen to him. Small talk obviates the necessity of straining the mind and assuming unnatural attitudes, as though you were exerting your mental powers. It puts the mind at ease."

In conversation, as in every other act of life, due respect should be shown for others' opinions and time—offending not the first, nor encroaching too far upon the last.

CHAPTER XII.

WEDDING CUSTOMS.

AN institution of such antiquity as marriage, and invested with a rich glow of romance and poesy, will never go out of fashion. Since the wedding of Cana, the ceremonies and customs attending a wedding have been fraught with continual interest.

In the face of the contempt with which frivolous and unthinking people have sought to invest marriage, and though would-be wits have aimed their shafts at its holy customs, it will ever hold an honored place in the minds of the true and good, and a work would be pronounced as of no value, that did not have a hero and heroine whose bounden duty it was, to fall in love and wed.

A WEDDING IN A FAMILY.

A wedding is an important event, in any family. It invests each individual member with dignity, from *the paterfamilias* down to the wee toddler whose big sister is the heroine of the coming affair.

A book on etiquette would be very incomplete which omitted some instructions upon the forms to be ob-

served in the conducting of a wedding, for marriage is a religious as well as a legal rite. These customs have been handed down from generation to generation through the churches, those conservators of so many good things. But even though these forms are in their general outline ever the same, they may be varied to agree with individual tastes and means.

OUTLAY OFTEN TOO GREAT.

Sometimes, in that natural anxiety which parents feel to do their loved ones all honor possible, they exceed their means and incur expenses which they can ill afford. And yet, who would like to censure them, when it is remembered that the great event marks the turning point in the life of a fair young daughter who is so soon to leave the home which has sheltered her all her life. She will now become the mistress of a new home—its guiding star. To a couple who look their new duties squarely in the face, with a correct and conscientious idea of them, marriage is a solemn step, which is never taken in a light and unthinking manner.

Therefore, it is not strange that parents and friends look forward eagerly to this joyous festive occasion. Every one looks on approvingly, and were but a small portion of the kindly wishes uttered in behalf of the young couple fulfilled, the marriage state would be perpetual sunshine.

But clouds will arise—dark days will come. With sincere love at the helm, and an earnest mutual determination to do right, and to live for each other, the newly married pair can smile at any fate.

THE BETROTHAL.

Before the wedding, comes the betrothal. This is a halcyon period, for then two hearts are drawn closer to each other. It is useless to sneer at love. It is not only the universal passion, but it is a holy one.

> "He that feels
> No love for woman, has no heart for them,
> Nor friendship or affection!—he is foe
> To all the finer feelings of the soul;
> And to sweet Nature's holiest, tenderest ties,
> A heartless renegade."

There is no formal announcement of a betrothal, in this country; but in other lands the festivities are very gay. It is usual here, however, for the father of the bride to give a dinner and announce the engagement before rising from the table, when congratulations are in order.

RECEPTIONS IN HONOR OF THE COMING EVENT.

After this has been communicated to the friends, those who are in the habit of entertaining give receptions, dinners or theater parties to the engaged couple.

THE BRIDE NAMES THE DAY.

It is the expected bride's prerogative to name the "happy day." Tastes are divided as to the most desirable months. May is shunned by those who are in the least superstitious, as it is deemed unlucky. The ancient Romans, who were dominated by omens and signs, regarded it as an unfortunate month, and Ovid said—"That time too, was not auspicious for the marriage torches of the widow or of the virgin. She who married then, did not long remain a wife." Just after Easter seems a favorite season for weddings, and the fall months are also much liked.

THE YOUNG LADY'S CARDS.

Immediately preceding the sending out of the invitations for the marriage, the bride that is to be, leaves her card at the homes of her friends. She leaves them in person, but does not call, unless she makes an exception in favor of an aged or sick person.

After this formality has been attended to, and the invitations are distributed, the young lady should not be seen in public.

SENDING OUT INVITATIONS.

If the ceremony is to take place in church, and be followed by a reception, invitations are sent out to friends ten days in advance. It is quite fashionable

to be wedded in church, and return to the house to don their traveling costume, and leave for a matrimonial trip.

THE FORM OF INVITATION.

The most commonly accepted form of invitation is worded thus:

MR. AND MRS. THOMAS CLARKE
request your presence
at the marriage of their daughter
GLADYSS,
to
CHARLES W. ALLEN,
on Tuesday evening, March 11th,
at eight o'clock,
Christ Church, Indianapolis.

This invitation includes only the service at the church. Those friends whose presence is desired at the reception receive a card of this nature, inclosed with the invitation:

MR. and MRS. THOMAS CLARKE
At home,
Tuesday evening, March 11th,
from half-past eight until eleven o'clock.
62 Elizabeth-St.

A card still more simple is preferred; as—
Reception at 62 Elizabeth-St. at half-past eight.

ADMISSION CARDS TO CHURCH.

An admission card to a church strikes one rather disagreeably, and yet where both parties have an extensive acquaintance, they are necessary to prevent over-crowding, and are worded thus:

Christ Church.
Ceremony at eight o'clock.

Invitations should be printed or engraved upon note-paper of excellent quality, and the envelope must fit the inclosed invitation closely.

MARRYING IN TRAVELING COSTUMES.

Many very fashionable people who dislike the excitement and display of a public wedding, are wed in their traveling costumes, with no one but the family and a few very near friends present. This is always the rule, after a recent death in the family, or some other affliction.

Brides-maids are taken from the relatives or most intimate friends—the sisters of the bride and of the bridegroom where possible. The bridegroom chooses his groomsmen and ushers from his circle of relatives and friends of his own age, and from the relatives of his *fiancee* of a suitable age. The brides-maids should be a little younger than the bride. These must be from two to six in number, and they must exercise

taste in dress, looking as pretty as possible, being careful however, not to outshine the bride. White is the accepted dress for brides-maids, but they are not limited to this, but can select light and delicate colors, showing care that everything harmonizes. Pink, blue, sea-green, ecru, or lavender, makes a very pretty contrast to the bride, who must always be clothed in white.

THE BRIDES-MAID MUST FULFILL HER ENGAGEMENT.

A brides-maid must never disappoint the bride by a failure to keep her engagement. Only severe sickness or death will excuse her. The bride bestows some present on each brides-maid, while the groom remembers each groomsman in a similar manner.

THE WEDDING-RING.

The wedding-ring is used in the marriage service of nearly all denominations. It is always a plain gold band, rather heavy and solid. A ring with a stone set in it, is preferred for an engagement ring.

The use of a wedding-ring is a very ancient custom. It is probable that it was used by the Swiss Lake dwellers, and other primitive people. In very early times it was used by the Hebrews, who possibly borrowed it from the Egyptians, among whom, as well as the Greeks and the Romans, the wedding-ring was

used. An English book on etiquette, published in 1732, says, the bride may choose on which finger the ring shall be placed, and it says some brides prefer the thumb, others the index finger, others the middle finger, "becauseit is the largest," and others the fourth finger, because "a vein proceeds from it to the heart."

The engagement ring is removed at the altar, usually by the bridegroom, who passes the wedding-ring (which is a plain gold band, with the date and the initials engraved inside) to the clergyman, to be used by him in the ceremony. On the way home from church, or as soon thereafter as convenient, the bridegroom may place the engagement ring again on the bride's finger, to stand guard over its precious fellow. Some husbands who like to observe these pretty little fancies, present their wives of a year's standing, with another ring, either chased or plain, to be worn on the wedding-ring finger, and which is called the keeper. This, too, is supposed to "stand guard" over the wedding-ring.

THE DUTIES OF THE USHERS.

The ushers at a wedding, of whom there are four, have a multitude of duties to perform. They are selected from among the most intimate friends of either groom or bride. One of them is chosen master of ceremonies, and his office is to be early at church,

and having a list of the invited guests, he must allot a space for their accommodation by stretching a cord or ribbon (sometimes a circle of natural flowers) across the aisles for a boundary line. He sees that the organist has the musical programme at hand; that the stool on which the bride and groom kneel is in its proper position, and covered with a spotless white cloth. He escorts ladies to seats, and asks the names of those who are unknown to him, that he may by consulting his list, place the relatives and nearest friends of the bride by the altar.

USHERS AT THE HOUSE.

Two of the ushers, as soon as the pair are made one, hasten to the house at which the reception is to be held, to receive the newly wedded and their guests.

CONDUCTING THE GUESTS.

Another duty of the ushers at the house is to conduct the guests to the bride and groom, and present those who may not have been acquainted. They then introduce the guests to the parents. It may be that some members of the two families may never have met some of the others' friends, through living at a distance; so this becomes a necessary formality. In all such cases the gentleman who is the escort of

a lady follows her with the usher, and is in turn introduced.

The usher attends to every lady who has no escort, and sees at supper that she is well served.

HOW THE USHERS DRESS.

The dress of the ushers must consist of the regulation full evening toilet—white neckties, and delicately tinted gloves. They must also be provided with handsome button-hole bouquets.

PROCEEDING TO THE ALTAR.

In proceeding to the altar, the brides-maids enter the church, each leaning on the arm of a groomsman, while the mother of the bride comes next, on the arm of the groom. The bride enters leaning on her father's arm, or the next male relative who is much her senior in years. They pass to the altar, the brides-maids turning to the left, the groomsmen to the right. The groom places the mother just behind the brides-maids, or seats her in a front pew at the left. The father remains standing where he can give away the bride, who stands at the left of the groom.

LEAVING THE ALTAR.

On leaving the altar, the bridal pair walk first, the bride keeping her veil over her face. The brides-

maids and groomsmen follow next, the father and mother being last.

MARRIED IN A TRAVELING DRESS.

If a bride is married in her traveling dress, she wears a bonnet. The groom is dressed in dark clothes. They do not require brides-maids or grooms-men, but have ushers, while the groom has his "best man," whose place it is to attend to everything necessary.

STARING AT THE BRIDAL PARTY.

The guests should not rush out of church for the purpose of collecting on the sidewalk to get a look at the bride. They should remain quietly in the church until the wedding procession has passed out.

THE RECEPTION.

At the reception following, half of the maids are on the left of the bride and half on the left of the groom.

Kissing the bride is fast going out of fashion, in the best circles. It is a dreadful ordeal for a young and timid bride, and should be laid on the shelf with many other ridiculous customs.

DRESS OF THE BRIDE.

The dress of the bride should be devised according to her means—but it is imperative that it is white,

and may be muslin, silk or satin. A veil should be worn; one composed of tulle is more dainty in its effect than a lace one. But for a very fleshy bride lace will be best, as tulle has the quality of making one's proportions look larger. The orange blossom has always been adopted for ornamentation, and is very beautiful. But if these cannot be procured, other natural flowers can take their place. If jewelry is worn, it should be something very elegant and chaste.

A bride is not expected to dance at her own wedding.

LENGTH OF RECEPTION.

The reception should be of two or three hours' duration. When the time of departure on their wedding journey draws near, the young couple quietly withdraw from the festivities without making any adieus. None but the most intimate friends remain to wish them *bon voyage*.

EXHIBITING WEDDING GIFTS.

Wedding presents are no longer exhibited on the day of the wedding, ticketed and labeled with the names of their givers, like dry goods in a shop window. There are so many beautiful articles which can be fittingly sent as wedding gifts, that it is almost impossible to particularize. Among them are pictures, albums,

bric-a-brac, vases, clocks, mantel ornaments, jewelry, books, and even pieces of furniture. Formerly it was only thought proper to give silverware and jewelry, but common sense has come to the front in these days, and ostentatious display no longer prevails in good society.

THE SECOND MARRIAGE OF A WIDOW.

When a widow remarries, her wedding costume should be of some light-colored silk, and she should omit the veil. Neither should she have brides-maids, but should be attended by her father, brother, or an elderly male relative. She should remove her first wedding-ring, out of deference for the feelings of the groom.

The refreshments at a wedding reception consists of salads, oysters, cold chicken, ices and confectionery, served *en buffet*. Coffee and tea are not generally served.

Parents and friends who are in mourning should leave off their somber garments at the wedding. Of course they may be resumed after the bride's departure.

THE WEDDING TRIP.

The wedding tour is no longer considered absolutely necessary. Many young couples who are going at once to housekeeping, do not take a trip, but proceed

direct from the church to their future home, where the reception is held. In this case, the duties of the head usher are the same as at the reception, save that he is assisted in taking charge of the guests by the mother of the bride.

AVOID SHOW OF AFFECTION BEFORE STRANGERS.

If a tour is made, avoid any silly manifestations of affection in public. Observe a respectful reserve toward each other; thus you will not expose yourselves to ridicule by demonstrations of affection which should be kept for the sacred privacy of home.

USE OF THE MIDDLE NAME.

A bride may after her marriage drop her middle name, and adopt her maiden name in its place, as—Mrs. Nellie Winn Seymour, instead of Mrs. Nellie Maria Seymour. We think this a good fashion, as it helps to a knowledge of the family to which the bride belonged, ere her marriage, and saves confusion. Widows often retain the names of their first husbands, as Mrs. Belle *Hopkins* Gill.

SENDING WEDDING-CAKE.

Wedding-cake is not sent out as formerly. In lieu of that it is piled up in tasty little boxes on a side-table at the reception, and each guest takes just *one* box.

WHAT A BRIDEGROOM MAY PAY FOR.

Most bridegrooms would from the fullness of their hearts, pay for everything connected with the coming event, but this would offend the delicacy of the bride and her friends. There is a law of etiquette concerning this, as all other matters. We therefore append a brief summing up of what he may pay for without trespassing upon those customs which have been observed from earliest times, and which fall within the province of the parents of the bride.

THE WEDDING BOUQUET.

He should not fail to send the wedding bouquet to the bride, on the morning of the ceremony. He also should present the bride with some article of jewelry.

"All wedding cards should be paid for by the family of the bride, and all other expenses of the wedding, with the following exceptions: The clergyman's fee (this is handed to the clergyman by the best man after the ceremony). This may consist of any amount which he thinks proper; but never less than $5.00. The wedding-ring, the bride's bouquet and present, and presents or bouquets to the brides-maids; to the ushers he may give scarf pins. To the latter he can also present canes, sleeve buttons, or any other little remembrance which his ingenuity may

suggest. To the brides-maids fans, bangles, lockets, or some other souvenir may be presented.

"The groom should on no account pay for the cards, the carriages, nor the entertainment, nor anything connected with the wedding.

"The reason for this is, that an engagement may be broken even after the cards are out, and it would then remain for the parents of the bride to either repay the outlay, or stand in the position of being indebted to the discarded son-in-law.

"In the event of the engagement being broken, the bride should immediately return all presents.

"In addition to other details, the parents of the bride should pay for the cards sent out after marriage. These are generally ordered with the announcement cards."

WEDDING-CARDS.

Fashions in wedding-cards are constantly changing. Any good stationer is provided with the newest and most approved styles. The fantastically ornamented cards of a few years ago, are happily supplanted by plainer and less showy ones. They should be of a fine quality, yet of heavy board, and engraved in script.

NO WEDDING-CARD RECEIVED.

If you do not receive a wedding-card, do not call upon a newly married couple. There is a sort of a

tacit understanding that only those receive them whose acquaintance they wish to retain.

HOME WEDDINGS.

Home weddings are much simpler affairs, but they can be made very beautiful. An arch of flowers may be placed in the drawing-room, under which the young couple stand, with the clergyman behind it. The bridal party enters, as in church, and after they have been pronounced man and wife, they turn and face their guests, receiving their congratulations.

The recipients of cards inviting them to be present at the church ceremony call or leave cards within a month after the wedding, while those who attended the reception call within ten days, upon the parents.

A PRIVATE WEDDING.

If the wedding has been strictly private the bride's parents send the following card during the absence of the pair upon their bridal tour:

MR. AND MRS. JOHN D. HOWARD
announce the marriage of their daughter
LUCIE CLARK
to
JOSEPH FRENCH BRYANT
Thursday, October 30,
1890.

NOTES OF CONGRATULATION.

All who receive such cards send notes of congratulation to the parents, and also to the bride and groom, when intimate friendship warrants it.

RECEIVING ON THE RETURN FROM THE BRIDAL TOUR.

The newly married pair receive in their new home on their return. The announcements of such affairs accompany the wedding-cards, and merely state the fact thus:

Tuesdays in November.

22 Anderson-St.

If these receptions are to be held in the evening this should be stated also, as—

Tuesday evenings in November.

It is very common for the bride's parents to give the young couple a reception upon their return; this is followed by one given them by the parents of the groom. At these receptions, the bride wears dark silk, as rich and elegant as her means permit, but without any bridal ornaments. If she wishes to, she can wear her wedding-dress at parties or formal dinners, but the veil and flowers are worn no more.

A BRIDE'S OUTFIT.

The bride's outfit should be selected with special

reference to the position in life she expects to occupy, and the income of her future husband. Rich and extravagant dressing is in bad taste under any circumstances.

CHAPTER XIII.

IN THE DINING-ROOM.

FROM earliest times the pleasures of the table have been enjoyed, and dining has been fashionable. Although no account is given of it, we have no doubt that Adam and Eve ate their dinners with zest.

WHAT HOUR TO DINE.

The hour of dining varies with the people, the middle and working classes adopting the midday hour for the most substantial and elaborate meals of the day. Others dine later in the day. Whether this is as healthy an hour as the earlier one, we are not prepared to discuss; but if the hour for retiring is about eleven P. M., we see no objection to the seven o'clock dinner.

TABLE MANNERS.—CHANGE.

The manners pertaining to the table have changed greatly, since we are told that although cooking had reached a high state of development, among the ancient Egyptians, still they had not arrived at the

dignity of having separate dishes from which to eat, but all the guests sat round a table, and dipped their bread into a dish in the center.

It is interesting and instructive to note the various customs of other lands. The ancient Greeks reclined at their meals; the use of spoons and knives was quite limited, while forks were unknown. The Spartans disdained the pleasures of the table, confining themselves to black bread and broth, a violent contrast to the dining-hall of Nero, the ceiling of which was inlaid with ivory, which slid back, and a rain of fragrant waters, or rose leaves was showered on the heads of the carousers. The appointments of a Hindoo's table are simple, being the large leaves of the banana, which are used in lieu of plates. Their fingers supply the absence of knives and forks, while rice, curry, ghee, eggs, milk, fish and fruits furnish all the food they care for.

COOKS IN ESTEEM.

Cooks have, in all ages of the world, been held in high honor, and the nation which has furnished some of the best, is also noted for their frugality in managing the culinary department of the household. It is said that a family in France live well upon what many an American family wastes.

Some of the most famous men have been epicures.

It is related of the orator Hortensius that he had a large fish pond in which he bred fish for his table, and if one of them chanced to die, he shed tears. The Romans bred oysters and snails, to gratify their fastidious appetites, and during that corrupt period, there was a rage for rare and costly food. One of the emperors served a dish of the tongues of 1,500 flamingoes, while peacocks' tongues were esteemed a rare dish.

THE DINNER PARTY A FACTOR IN CIVILIZATION.

Were the dinner party abolished, how much would be lost to civilization. How many great plans have been discussed, how many friendships have been formed, and how many bright sayings and sparkling thoughts have had their birth in the fostering influence of the dinner table?

The great Talleyrand declared the dinner the best meal for transacting business. Campaigns have been mapped out, alliances between nations cemented through these sociable gatherings of society.

THE CHEERFUL HOME DINNER.

The home dinner should be a most cheerful meeting of companionable and sprightly members, all interested in each other's welfare, all ready to contribute their quota to the general fund of enjoyment. The dining-room should be made as bright and sunny as

possible. The mistress of the house may be troubled about many things, but she should wear her pleasantest smiles at the table, that her husband and children may be refreshed in spirit as well as body. The conversation should be bright and cheery; the children can be taught very young many lessons of etiquette that will serve them well in after years. These lessons will be an education to them in mind and manners.

FORMAL DINNERS.

The more formal dinners given by those who love to entertain should be made as elegant as possible. The first step is to study those simple customs whose observance makes them charming. The finest dressed man may be a boor at the table. Every dinner should be made as good as possible, and this does not imply a great outlay of money, but the expenditure of taste and time. If a hostess practices method in her everyday dinners, if she has each one neatly prepared and well-cooked, the giving of a larger and more ceremonious dinner will not cause her any more anxiety—only an extra amount of time to prepare it, and the choice of a greater variety of dishes.

THE DINING-ROOM SHOULD BE CHEERFUL.

The dining-room should be one of the best-lighted and most cheerful apartments in the house. Size is

another requisite. Bric-a-brac, scarfs and much drapery are superfluous, as they are sadly in the way, if your guests are many. A few pictures on the wall, a sideboard with its sparkling glass and silverware, and a lounge and chairs are all that are necesssary, as furnishings.

HAVE A GOOD TABLE.

The table should be firm and solid, and not so shaky that the guests fear some catastrophe. Cane-seat chairs should never be used in the dining-room. They catch beads and fringes and play sad havoc with them. The perforated wood ones are equally bad. The brass-headed nails with which they are fastened, catch worse than the cane, and many a delicate fabric has been ruined by them. Chairs upholstered with leather are the nicest, but oak chairs with high backs are deservedly popular.

THE DISHES SHOULD SHINE.

The table should be set with dishes that shine. When china or glass has the least roughness to the touch, it is an indication that it has not been washed clean. The table linen at dinner should be snowy white, and smoothly ironed. There are some very beautiful effects in cream, or white with colored borders, that may be used in the place of white, if the

taste inclines to them. A cloth of cotton flannel or baize should be laid under the table-cloth, to serve as a protection from the heat of the dishes, as also to prevent that noisy clatter which is so disagreeable.

Glass water-bottles (carafes) with dishes of cracked ice, should be within reach of every guest.

NAPKIN RINGS NOT USED.

Napkin rings should never be used, save in the strict privacy of home; for it is an open secret that the use of a napkin ring suggests the repetition of the use of the napkin—a practice highly improper with our guests.

FLORAL DECORATIONS.

Flowers are a great addition to the beauty of a table, and where they can be had, are as suitable for the family table as the more formal one. In the latter they are indispensable.

The dishes may be fewer at the home dinner. Let the guest who is invited to your home, feel that you are not making an extra effort in his behalf, a knowledge which will make a guest feel uncomfortable. On the contrary, let them see that you are dispensing your everyday hospitality, and that they are heartily welcome. As an eminent authority on housekeeping says:

"Let no one suppose that, because she lives in a

small house and dines on homely fare, the general principles here laid down do not apply to her. A small house is more easily kept clean than a palace. Taste may be quite as well displayed in the arrangement of dishes on a pine table, as in grouping the silver and china of the rich. Skill in cooking is as readily shown in a baked potato or johnny-cake as in a canvas-back duck. The charm of good housekeeping lies in a nice attention to little things, not in a superabundance."

SELECTION OF GUESTS.

Much tact is necessary in choosing the guests for an informal dinner. It is so difficult to invite or rather select those whom you know will harmonize. As the intercourse is free, and social, "only agreeable elements should be brought together. The important dishes are put on the table, and the hostess can dish out the soup and the host can carve. A French roll should be folded in each napkin. If there is only one servant to wait on the guests, she should be carefully trained beforehand, so that no awkward mistakes will be made. The plates should be hot, as any dinner is spoiled if hot meat is put on a cold plate, and the servant should have a napkin around her thumb, as even simple dinners are marred by any lack of neatness. Before serving the dessert the table should be cleared of everything but the fruit and flowers,

and the crumbs brushed onto a tray with a brush or crumb-scraper—the latter is the best, because usually the neatest. The plates, knives, spoons and forks, may then be laid at each plate for dessert. The dinner should not last more than an hour."

COURSES FOR A SMALL PARTY.

A dinner for a few friends can consist of the following courses: First, soup, then fish, a roast, with two kinds of vegetables, and lastly salad, cheese, and a dessert of pie and pudding. Apples and nuts may be brought on, also. A dinner of these materials, well cooked and served up with neatness and promptness, is ample for a lady or gentleman of moderate means to give. It is not elaborate dishes that please most, but the simple hospitality and unaffected heartiness of the host and hostess, that give zest to the food set before the guests.

The glass-ware should be sparkling; the dishes polished to the highest degree. Unless they are carefully washed and rinsed they will have a sticky feeling which makes a fastidious person feel uncomfortable. A well-set table is appetizing. It is a truth that the eye should be gratified as well as the palate.

DO NOT KEEP YOUR HOSTESS WAITING.

Promptness at the dinner table is one of the first

essentials. No member of a family and no guests has a right to keep others waiting. Particular pains should be taken that the dress is suited to the occasion. Even though a gentleman may not possess a dress-coat, still he can make some change in his apparel, in honor of the affair, such as changing his necktie or freshening his linen.

SERVING THE FOOD.

The meal can be all placed upon the table at once before the family is seated, or, where there is a servant, she should bring in the courses in their order. The English style is a very good one. All the dishes of a course are brought in at once, and those which are to be carved are removed to a side-table, where a servant performs that duty.

CARVING.

If the carving is to be done at the table, the host must attend to it himself. He should be prepared with a sharp knife and strong fork. The steel should be banished from the table; it is supposed that he did all the sharpening before dinner was ready, and it certainly is not productive of much pleasure to sit patiently waiting to be served, while the host is whetting his knife. He should always sit while carving. He also indicates who is to receive the first plate.

The person receiving it should keep it, and pass the plates on as they are designated. When one is to help himself from a dish, he should do so before offering it to a neighbor.

HOW TO USE A NAPKIN.

Lay your napkin across your lap, instead of tucking it in your neck. At a formal dinner do not fold your napkin when through with it, but leave it lying loosely beside your plate. Napkins should never be starched. It is an idea which most likely originated in hotels where the waiters are very fond of twisting them into fantastic shapes. Napkins can be obtained which are very beautiful. It is said that Queen Elizabeth sent to Flanders for lace with which to have hers edged.

USE OF THE KNIFE.

Cut your food with your knife, but convey it to your mouth with the fork. But do not overload this little implement, but merely take as much upon it as you can hold with grace. The fork held in the right hand should be used for eating salads, cheese, pastry and all made dishes.

EATING FRUIT.

It is quite the thing to eat oranges, melons, etc., with a spoon. The side of the spoon should be used

in carrying soup to the mouth. But beware, lest you make that disagreeable sound in eating soup, which is not only offensive to the ear, but is a positive rudeness.

In eating grapes, cherries, and fruits with pits, do not eject them from the mouth, but remove them to the side of the plate with the hand.

FINGERS CAN BE USED.

There are many vegetables and fruits which are eaten, in which the fingers play an important part. Among them is the artichoke, which is taken with the fingers, as is also celery invariably. Asparagus is taken in the fingers, unless it is covered with sauce.

Hard cheese is broken with the fingers. Nearly all other vegetables are eaten with the fork.

HOW TO EAT GREEN CORN.

Green corn is a problem, some eating it from the cob, others calling it barbarous. We think it is the proper way, however; and we are borne out by the usages of good society.

Croquettes, patties, etc., are eaten with a fork.

THE SPOON.

We eat strawberries with a spoon, but in Europe,

where they are much less lavish with them, they are passed around on the stem, and each berry is dipped into sugar as it is eaten.

A spoon is used in eating Roman punch. Ices are sometimes eaten with a fork, but usually with a spoon.

In eating lettuce, the knife and fork must both be used if the leaf is large, but the fork must be used to convey it to the mouth. A piece of bread may be used in gathering the lettuce onto the fork.

With salad, bread, butter and cheese are served, and a salad knife and fork are important. It is in bad form to cut up salad very fine on one's plate. Let that be done, if at all, before it is brought to the table.

Olives may be placed on the table before the guests arrive, or they may be brought on after the soup is served. They may be taken with a spoon from the dish in which they are served, and eaten with a fork or with the fingers. It is considered equally proper to eat them either way.

Canned tomatoes, corn, etc., are eaten with a spoon usually, although with the growing use of the fork some people now use that.

Pine-apple is cut with the knife and conveyed to the mouth with a fork.

A silver knife is used in eating apples and pears. They are peeled, cut into quarters, and eaten with

the fingers usually, but if the fruit is very juicy, like some pears, it is better to use a fork. It is always better to use a fork, even at the peril of seeming affected, than to offend the taste of another by making a mess with the fingers, as some careless people often do. A steel knife is never used in eating fruit because the juice stains the steel, and it gives an unpleasant flavor to the fruit.

Oranges are peeled and separated into their natural sections, although they are sometimes cut instead. They are often pared with a spoon by English people. To eat an orange gracefully requires some practice and skill.

Bananas are peeled and sliced with a knife and eaten with a fork.

EATING EGGS.

Eggs that are boiled in the shell should be placed in an egg cup, the shell broken at one end, and then eaten from the shell.

Break bread with the fingers, in place of cutting it. It can be laid on the table-cloth by the side of the plate.

THE CEREMONIOUS DINNER.

The ceremonious dinner demands much more preparation and care than the simple family gathering. The invitations to such dinners are sent out a week previous. These read thus:

MR. and MRS. FRED HUNTRESS
request the pleasure of
MR. and MRS. JAMES WESTON'S company
at dinner on Wednesday, March 10th,
at seven o'clock.

ANSWERING INVITATIONS.

An invitation of this sort must be responded to at once, accepting or declining. In the latter event, the cause should be stated plainly. If sudden illness or any other emergency arises, to prevent attendance after the invitation has been accepted, word should be sent to the hostess, even if but a few minutes before the hour appointed.

ANNOUNCING DINNER.

The dinner prepared, and the guests arrived, properly introduced to escorts, the servant quietly announces that dinner is ready. The host offers his arm to the oldest lady, or to the one in whose honor the dinner is given, the hostess following with the most honored gentleman. The younger guests should permit the older ones to precede them. The host and hostess may sit at the two ends of the table, or opposite each other in the middle of the table. Each lady sits at the right of her escort.

OYSTERS—HOW SERVED.

Raw oysters are served on majolica plates, and placed at each plate before the guests are seated. If they cannot be obtained they can be omitted and the first course may then be soup. Everyone is not fond of soup, but those who are not cannot decline it, but should make a pretense of partaking of it. Those who are fond of it must never ask for a second supply, and the plate must not be tilted in partaking of it.

REFUSING WINE.

If the host provides wine, and you are disinclined to drink it, you can refuse it without giving offense.

LADIES LEAVING THE TABLE.

At a sign from the hostess, the ladies all rise from the table, and repairing to the drawing-room, leave the gentlemen to their own devices. But it is a healthy sign that the gentlemen soon follow them. In France the gentlemen and ladies all leave the dinner table together, as indeed they do here, at an informal or family dinner.

Whether an invitation to a dinner is accepted or not, all those invited should make an after-call within a very short time after the entertainment. Sending a card is not a sufficient acknowldgement of an invitation to a dinner.

LADIES' TOILETS.

Ladies' toilets for dinner should be very elegant, while the gentlemen appear in full dress. Gloves are removed at the table, and are not replaced. These formal dinners are always given in the evening.

A GOOD NUMBER AT TABLE.

Ten is a very good number to seat at dinner. Some people foolishly fear the dreaded thirteen. It is a superstition which probably has its rise in the fact that at the Last Supper there were thirteen. Many firmly believe that should this number meet at table, one of the company will die before the expiration of the year—an idea which has no foundation in fact.

Guests should be prompt, arriving at least ten minutes before the hour set for dining. Fifteen minutes is the limit of time allowed for the hostess to keep the remainder of the guests waiting the arrival of a tardy one.

"All remain standing until the hostess is seated, when they take the seats assigned them. This is usually indicated by a card (the guest card) laid at each place, on which is the name of the guest for whom that seat is designed. Many fanciful designs are often prepared for these cards. They may be hand-painted, with figures of flowers, landscapes or birds, or have beautiful etchings, or bronze and silver ferns, or have

some design in consonance with the giving of the dinner."

WHAT A HOSTESS SHOULD AVOID.

A lady must never lose her self-possession. She should never reprove servants before others. The occasion should be made as pleasant as possible. The hostess should never allow her plate to be removed, until all the guests have finished eating.

THE HOST'S DUTIES.

"The host must be ever on the alert to assist the hostess. He must watch the conversation, suggest new topics when it flags, direct it away from unpleasant topics, draw out the reticent and encourage the shy. He must always aim to bring out others, while he should never shine supreme at his own table. He should possess a knowledge of the world that nothing can surprise, and a calmness and suavity that nothing can ruffle. As far as possible the wants of all should be anticipated."

On leaving, each guest should express the pleasure they have received in as few words as may be.

LUNCHEONS.

Luncheons are such sociable affairs that they are very popular with many ladies who dread the ceremony of a dinner, and yet who desire to entertain

their friends. Any meal between the regular ones is called a luncheon, and the invitations may be by card, or even verbally. Colored table-cloths may be pressed into service, and there is a fine opportunity for the display of handsome china.

INVITE AS MANY AS YOU CHOOSE.

Any number of guests can be invited, and if the ladies outnumber the gentlemen, it does not matter. Sometimes there are no gentlemen at all, as these luncheons are day-time affairs, when men are generally engrossed in business.

There is scarcely any formality observed.

WEARING HATS AT TABLE.

Hats and bonnets can be worn at the table by the ladies, and they sit wherever they please. At luncheon the *menu* card is never used. Guests help themselves, and one another.

BILL OF FARE.

The bill of fare may be varied. Cold meats, tea and coffee, with loaf cake, puddings, ice-cream and tarts are usual, though some have hot meats served.

Music and conversation follow the lunch.

Calls are made after a luncheon the same as after a dinner.

As many ladies may be partial to the luncheon, we quote a bill of fare suited to this meal, as also the invitation:

MRS. MAURICE MYER
Luncheon at 11 o'clock,
May 20th.

Raw oysters on half-shell.
Bouillon.
Vols-au-vent of Sweet-breads.
Lamb-chops, Tomato Sauce.
Chicken Croquettes, French Peon.
Salad of Lettuce.
Neufchatel Cheese, Milk Wafers toasted.
Chocolate Bavarian cream, moulded in small cups, with a spoonful of Peach Marmalade on each plate.
Vanilla Ice-cream, Fancy Cakes.
Fruit.

CHAPTER XIV.

TABLE MANNERS.

NO surer gauge of the native refinement of any person can be found than the manners which they show at the table. It is incumbent upon parents to train their children in those niceties of etiquette which will grow with their growth, and make their progress through life far easier.

Who does not feel compassion for that young person who is, at the very outset of his career, confronted with the dread lest he make an exhibition of his lack of good manners? By commencing to instill simple forms of good-breeding into the child in its earliest years, they become habitual, and their performance a second nature.

CHILDREN SHOULD BE INSTRUCTED.

Children should be early brought to the table, that they may benefit by association with those whose manners are fixed. By such association they will acquire an ease and readiness which will serve them

well when they in turn become entertainers, in their after life.

POLITENESS TO ALL.

The enjoyment of the family meal is greatly enhanced when each member is polite and attentive to the others; when parents and children alike are cheerful, agreeable and look after each other's comfort.

CHILDREN ALLOWED TO TALK AT TABLE.

The children in a household should be encouraged to talk, but not permitted to show off, and say smart things. There is a great temptation on the part of fond parents to tell the bright sayings and doings of their offspring to strangers, in their presence; this should never be indulged in, as it not alone makes the little one have an undue idea of its own importance, but it becomes annoying to strangers, who, although they may be very partial to a bright child, do not want to hear its praises sounded continually.

MANNERS OF THE LITTLE ONES.

Children should wait quietly, until their elders are served. This will be difficult for them no doubt, for nearly all children are gifted with healthy appetites, but if the habit of waiting is enforced, it will become easy to them.

ASKING POLITELY.

Require them in asking for an article out of their reach to preface the request with, "*Please* pass me the salt," and also to call the one whom they address by his name, as "*Mr. Willis*, will you please pass the salt?" When they are invited to have more of an article, which they do not desire, they should answer politely, "I do not wish any more, thank you." The youngest child can be taught these simple rules.

Precept and the example of their elders will work wonders. It is related of a lady who asked a physician when she should begin to instruct her three-year-old child in manners and morals, that he answered—"Madam, you have lost *two years already*!"

LOUD TALKING PROHIBITED.

Loud talking on their part should be prohibited, as also interrupting conversation. They should not whisper, however, or glance around the table and giggle. Neither should an older child reprove the wee ones aloud for any breach of good manners, or direct the attention of the mother to it in the presence of others. A look, or low-spoken word will remind the offending one and save it mortification.

WHEN CHILDREN LEAVE THE TABLE.

If children are compelled to leave the table before

the rest of the family, so as to reach school, they should rise quietly, ask to be excused and leave the apartment so as not to disturb anyone.

DO NOT LET THEM EAT GREEDILY.

They should not eat greedily, cramming their mouths full, nor smack their lips, tilt their chairs back, or drop their knives carelessly on the table-cloth. The knife and fork should be laid across the plate, with the handles to the right, when the meal is finished.

GROWN PEOPLE AT FAULT.

While children's manners are thus alluded to, we regret to say that they are not the sole violators of good-breeding. To any one who observes much, it is astonishing that so many well-dressed people, who seem to know so much, are so shockingly rude at the table. Such people are sometimes guilty of acts which are revolting. The well-bred will always regard the prejudices of those around them, and try not to offend in any manner.

BEGGING COMPLIMENTS.

Don't solicit compliments for your food, by laying stress upon the care with which it is prepared. If it is good, the guest will not be slow in complimenting you, although this should be done without ap-

proaching to flattery. It would be a great shock to one's self-love if some blunt, ill-bred guest should agree with you when you declared that such and such a dish was scarcely worth eating. You were sorry that you had no better to offer. Say nothing about the food you set before your guests; but by its abundance and the welcome you give him, will he measure its value.

REFUSING AN ARTICLE OF FOOD.

If a guest does not care for a certain article on the table, or for some reason does not wish to partake of it, he should not refuse it by stating that "Cheese don't agree with me," or "I can't endure tomatoes," but simply say—"I do not care for any, thank you." We well remember the horror and disgust with which an apparently well-bred lady filled her listeners at the table by declining a certain dish with the assertion that "It took too long to digest, and her doctor had forbidden it."

RUDENESS AT TABLE.

There are many little rudenesses which can be avoided at the table, and which a little thought would instinctively pronounce offensive. Among these are coughing or breathing into your neighbor's face. Fidgeting in your seat, or moving about restlessly; drumming upon the table with your fingers; whisper-

ing confidentially with your neighbor; emphasizing your remarks by flourishing your fork, to the risk of your neighbor's eyes; leaning the elbows upon the table; standing up and reaching across the table in place of requesting that what you want be passed you. All these acts of ill-breeding or thoughtlessness we have seen perpetrated by those who should know better.

MANNERS AT TABLE.

Sit upright at the table without bending over or lowering your head to partake of your food. Do not sit either too far away or too near the table. Don't sit with one arm lying on the table, your back half turned to your left-hand neighbor, while you eat with a voracity that is only equaled by those who are much at railroad eating-houses, where "ten minutes for lunch" is the rule.

When oysters are served for the first course, it is proper to commence eating at once.

If you do not like soup, allow it to remain untouched until the servant removes it.

Keep your mouth closed as much as possible while you are masticating your food.

THINGS TO AVOID.

Do not eat onions or garlic before going into com-

pany. They may be very healthy, but they are also very offensive.

Do not talk loudly or boisterously, but be cheerful and companionable, not monopolizing the conversation, but joining in it. Never butter a slice of bread and bite into it like a hungry school-boy, and do not cut the slice into halves or quarters with your knife, but break off a piece, when wanted, and then butter and eat it. Do not break the bread into your soup.

As in serving the courses, each plate, with a knife and fork upon it, is set before you, remove the knife and fork instantly, and lay them beside the plate. To neglect this will force the servants to remove them, and delay the progress of the dinner.

Do not twirl a goblet, or rattle the knife and fork, or show anything which will look like impatience or eagerness to commence the meal.

Bones and fragments should be deposited on the edge of your plate, so as not to soil the table-cloth. If you by accident spill coffee or tea, do not apologize. It is understood that you did not do it intentionally. The servant should at once spread a clean napkin over the stain.

Never turn tea or coffee into your saucer to cool it. If you wish a second cup, place the spoon in the saucer before passing it to be refilled. Do not stand a

dripping cup on the table-cloth. Never blow soup to make it cool.

It is very rude to pick your teeth at the table after a meal is completed.

Napkins are to wipe the mouth with, not to mop the forehead or nose.

Never put your own knife, fork or spoon into a dish from which others are to be helped.

DRESS FOR THE OCCASION.

The table being a meeting place where everything should be nice and conducive to good manners, a gentleman will never appear at it in his shirt sleeves. If it is excessively warm weather, and he wishes to enjoy the freedom of his own home table, he can don a light coat of seersucker, farmer's satin, or similar material; but in public he will always retain the coat which he wears through the day, save of course, on dress occasions, of which we have spoken elsewhere.

A lady should observe the same care in her dress. Untidy hair and dirty nails are especially repellant.

SERVING AT TABLE.

The one who serves at table, should not help too abundantly, or flood food with gravies. Many do not like them; and it is better to allow each guest to

help himself. Water is poured at the right of a guest —everything else is passed from the left.

Do not watch the dishes as they are uncovered. Or talk with the mouth full.

If you discover something objectionable in the food do not attract the attention of others to it, but quietly deposit it under the edge of your plate.

DO NOT SOP GRAVY, ETC.

Never sop up your gravy or preserves with bread. And do not scrape your plate so as to obtain the last bit, or drink as though you were dying of thirst. It is quite an art to drink gracefully. Don't throw your head back and raise the glass perpendicularly, but carry the glass to your lips, and by lifting it to a slight angle, you easily drain its contents.

Be careful not to stretch your feet across the room, under the table. It is very disagreeable to be kicked, even accidentally.

In leaving the table, if business or an engagement compels you to, excuse yourself. It is only in hotels or boarding-houses that this is permitted to pass unnoticed.

It is rude to handle the bread or cake which is offered you. Only touch the piece which you intend to eat.

EAT WHAT YOU WISH AT THE TABLE.

Never carry fruit or confectionery away from the table. Eat what you wish while there.

"There is difference of opinion as to who should be first served at table, many insisting that the old fashion of serving the hostess first should be continued; but as this originated in the days when people were in the habit of poisoning guests by the wholesale, as a convenient way of ridding themselves and the world of them, there seems to be no reason why it should be observed now. Then guests preferred that the hostess should show her confidence in the viands set before them, before partaking themselves; but the natural instincts of propriety seem to indicate that the most honored guest, that is, the lady at the right of the host, should be first served."

WHOM A GENTLEMAN SHOULD SERVE.

A gentleman seated by a lady or an elderly person passes the water or whatever may be required by his neighbor at the table.

DO NOT READ AT TABLE.

Never bring a book or paper to the table to read. It is allowable at a hotel or restaurant, where you are not anxious to form promiscuous acquaintances,

but among friends, the gaps should be filled in by cheerful and enlivening conversation.

Remove fish bones before eating, but should one get into the mouth, remove it by placing the napkin before the mouth.

Everything that it is possible to cut or break with a fork should be eaten without a knife.

OBJECTING TO WINE.

Should you have scruples about taking wine at the dinner table, it is not necessary to enter into an explanation of them, and thus bring around your unfortunate head a veritable "hornet's nest" of ridicule and argument from unthinking people. Merely decline it, in a quiet and respectful manner. Those whose opinion is worth having, will see nothing singular in the fact that you do not use wine.

Eat slowly, as a measure of health, as well as manners.

MAKE YOUR PLATE PALATABLE-LOOKING.

Do not mix your food on your plate with the knife. It looks as though you set no score by the nice care with which the various articles had been prepared. It were all the same to you, whether it were fish or fowl—it was only made to be devoured, not eaten.

PARING FRUIT.

Never pare fruit for a lady, unless asked to do so,

and then hold it upon the fork which belongs to her. Apples should be pared with silver fruit knives, and quartered and each slice carried to the mouth on the point of the knife. Still, there are many well-bred people who only enjoy apples when they can eat them as they did in their childhood's days, without the aid of a knife or fork.

A FEW WORDS ON DINNERS.

We close this chapter with the words of one who has written much upon dinners and the manners current at them. It is well understood that the forms we have given are those observed in larger cities, but they are intended also for smaller circles and towns. The same rules of etiquette prevail everywhere. Common sense will teach what modifications are to be made in some of these customs, so as to best adapt them to the needs of a smaller community. The truth is, that no one should suppose that inability to give elaborate dinners releases him or her from "the obligations of hospitality. Each owes it to society and to himself, for the cultivation of his better nature, to give as many and as good entertainments as is possible, circumstances, and a proper regulation of expenses to income being considered. It is a duty incumbent on each to bear a due share of social burdens; indeed, when given in the true spirit

of hospitality and not simply as an irksome payment of a social debt, an entertainment is a pleasure, and not a burden. Too many people do not give parties or dinners, because they cannot afford to give such stylish ones as their neighbors afford, as if good fellowship was a matter of numberless courses or costly viands. There is a wise saying that 'a dinner of herbs where love is, is better than a stalled ox and hatred therewith;' and the simplest dinner, served in friendship, has in it more that softens and refines, than the most stately banquet, with its satiety and dull formalities, if unseasoned by the subtle spirit of friendly interest and feeling. Grand dinners are not always selfish and inhospitable affairs, nor are all simple dinners, given by plain people, served in the true spirit of kindly hospitality. Not all the hearty friendship of the world is monopolized by the poor; the rich and cultured, as well as plainer people, sometimes have warm places in hearts, and give warm welcomes to their friends. There are those, too, in the humbler walks of life, whom the struggle with the world has not taught charity; but there is no more reason why the rich should claim and monopolize all the refinements of the table, than that, as Wesley put it, 'the devil should have all the best tunes.' Rich or poor, it is possible for all to cultivate kindly feelings, and to offer such hospitality as is within their means and fitting in their station."

CHAPTER XV.

GENTLEMEN'S CALLS.

THERE are certain fixed rules laid down by society, which apply to a gentleman in a small place with the same force as in a large city.

Cowper says:

> "Man in society is like a flower
> Blown in its native bed. 'Tis there alone
> His faculties expanded in full bloom
> Shine out—there only reach their proper use."

AN AID TO A GENTLEMAN.

Not every man can tell whether he is at fault on small points of etiquette, and therefore such will be grateful to those who settle these matters for them. A gentleman feels diffident in regard to the code of calling, lest he trespass upon some established rule which he should have known, and which will be a guide for his conduct.

CALLING ON A LADY.

A gentleman cannot consider himself privileged to call upon a lady upon the strength of an introduction

alone. He may desire very much to do so, but waits to be invited. If the invitation does not come, and he is anxious to prosecute the acquaintance, he may leave his card at her residence. If he is acceptable, the young lady's mother will send him an invitation to visit the family, or ask his presence at some entertainment to be given at their home. After that, it is plain sailing, and the gentleman can feel that he has a right to call occasionally.

If his card receives no acknowledgment, he may conclude that for some reasons best known to themselves, they do not wish to extend their acquaintance. And in this case, he must wait when next they meet in public, for a recognition at their hands, as would any stranger.

DO NOT ACCEPT CARELESS INVITATIONS.

If a lady carelessly invites a gentleman to call, without specifying the particular time, he may deem it no invitation at all, as she is more than likely to be out or engaged, should he avail himself of such an off-hand permission. But if she states the time when he may call he should be prompt in keeping his engagement. If anything prevents his coming he should dispatch a messenger with a note explaining his absence. Carelessness of this sort has checked many a friendship.

THE FIRST CALL.

On making a first call he must have a card for each lady of the houshold. When there are several sisters in a family, and the mother is living, two cards will answer—one for the mother, and one for the daughters.

The cards which a gentleman uses often are indications of his character. They are to be as simple as possible. The following will serve as a model, and is to be either written or engraved—preferably the latter, as all gentlemen do not write a legible hand:

MR. ALLEN HAGUE,
634 Belmont Avenue.

The prefix "Mr." should not be used, if the card is written by its owner, but in an engraved one, it is adopted. The card must be of the finest texture, and lusterless.

HOUR FOR CALLING.

A gentleman whose time is his own can call between 2 and 5 P. M. But as business engrosses nearly all our gentlemen, from 8 to half-past 8 in the evening is the proper time to make a social call. If he calls before that hour he may interfere with some previous engagement she may have, and will surely displease his hostess by his eagerness.

A FORMAL CALL.

In formal calls a gentleman asks to see all the ladies of the family. If he calls upon a young lady who is visiting people whom he has never met, he should send in a card for the hostess at the same time that he sends in one for the young lady. The lady of the house should enter the room before his departure, to give him the assurance that any friend of her guest is welcome, to her house.

ASK FOR SOME MEMBER OF THE FAMILY.

A gentleman should in all cases inquire for the mother or chaperon of any young lady whom he calls on, and if she appears he should address his conversation to her principally. But if she makes a practice of entering the parlor and remains there during his entire call, no matter how often he comes, he should conceal his annoyance under a well-bred manner. But the wisest way would be to take the hint thus afforded, and act upon it.

CUSTOM ABROAD.

In Europe the constant presence of an elder lady during a gentleman's visits would be deemed only a necessary observance of etiquette, but the customs of our land are totally different.

All invitations sent to a gentleman of any sort are promptly accepted or declined.

CALLING ONCE A YEAR.

A gentleman never should neglect to make a yearly call, when friends have returned from a summer vacation. If he does not attend to this duty, he need not feel hurt if he is left out of the invitations for the entertainments of his lady friends the coming season.

A gentleman can make an informal call on intimate friends at any hour which does not encroach upon their convenience. Don't go so often, however, that they enjoy your absence.

NEW YEAR'S CALLS.

These calls are observed with varying degrees of ardor. One year they are general, the next we hear that they are not observed. But when they are not made the pretext for forcing oneself upon people who are almost strangers, it seems a most delightful custom. There is necessarily, more latitude permitted in calling on that day, but still it is a good old custom.

CALL ONLY WHERE WELCOME.

The gentleman who calls on the first day of the New Year confines his calls to those houses where he is sure of a welcome, and to those ladies who are

acquaintances of the ladies of his own family. He may also venture to accept an invitation given him by another gentleman.

MAKE YOUR CALL BRIEF.

A call on this day should be limited to ten or fifteen minutes, for the hostess presumably has an extensive list of friends to entertain, and cannot devote much time to any particular ones.

If she does not recognize a stranger who is introduced to her at such a time, when meeting him again, he must not feel aggrieved.

GENTLEMEN'S TOILET.

The dress of a gentleman making New Year's calls should be a morning costume of dark coat, vest and tie, and dark or light pants. Dress suits are for evening calls. His gloves should be of a sober tint.

DECLINING OFFERED REFRESHMENTS.

He has a right to decline refreshments. He should never accept wine or spirituous liquors, however hospitably they may be pressed upon him. He cannot afford to risk his reputation as a gentleman by using liquors promiscuously at every house at which he calls, knowing that the result would be intoxication.

TAKING A FRIEND WITH HIM.

A gentleman should never take the liberty to invite another gentleman to call on a lady (save on New Year's Day) without first asking her permission.

In making a ceremonious call, the hat and cane are retained in the hand, but an umbrella is left in the hall.

If you chance to call when a lady is just going out, make your stay brief, and say that you will call on another time.

CARRYING CARD-CASES.

Card cases are used only by ladies. Gentlemen carry their cards loose in their pockets, or in those leather memorandum books now so popular.

EVENING CALLS.

An evening call should not be too long. Three hours can scarcely be dubbed a call—it is rather more of a visit. Two hours is sufficient; and an hour will answer in most cases, and will be more likely to leave an agreeable impression behind them.

LEAVE-TAKING.

A long-drawn-out leave-taking is tiresome and impolite to the hostess, as she must stand after he has risen to go, until he has left the room. If there are

several ladies in the room, he should bow most decidedly to the lady of the house, and make a less formal inclination to the other members of the party.

DO NOT CALL AT LUNCH HOUR.

A gentleman should carefully avoid calling during the lunch or dinner hour, even upon friends, without he has been told to call at those hours, on any day. It is often said, "We dine (or lunch) at such an hour—come and see us and you will find us at home." If you call at that hour, and find a lady at lunch, send in word that you will wait till she is through with the meal. If she comes out and invites you to the table, either go in or take your leave at once. But don't keep her away from lunch by remaining to pay a visit, and compel her to go without her meal. It is often done from want of thought.

LOOKING AT THE WATCH.

A gentleman should not look at his watch, while making a call, unless he has to catch a train, or has another engagement. In that event, he should apologize.

Gentlemen may call on married ladies with the knowledge of their husbands.

GENTLEMEN CALLING.

When calling on another gentleman at a hotel send

up your card, and wait for an invitation to the room. Announce yourself by a rap on the door, and do not burst in upon your friend without warning. The most intimate friendship does not warrant this freedom. If it is a lady on whom you call, send up your card, and wait her appearance in the reception room.

In calling you should not wait for an invitation to be seated, but take the most convenient seat within range of the ladies on whom you call.

CALLING ON THE SICK.

In calling upon a sick friend, send in your card, and wait until you hear how the invalid is.

In leaving a card when you call, turn down one corner of the visiting card, to signify that you called in person.

ENGAGED.

If you are met at the door of a friend's house with the statement that they are "engaged," or "not at home," which too often means the same thing, do not urge to be admitted, even though the family were among your dearest friends. You have no right to an exception in your favor, if they do not care to receive you on that day.

DOGS SHOULD BE LEFT AT HOME.

Do not take your pet dog with you when making a

call. It is not to be expected that your hostess would extend her hospitality to dumb animals which perhaps she does not like. Dogs have no place in a parlor.

If ladies accompany a gentleman when he is calling, they should precede him both on entering and leaving the room.

Do not suggest to a lady that the room is chilly or draw too close to the fire when making a call, unless it is a very cold day, and she invites you to do so.

DO NOT QUESTION CHILDREN OR SERVANTS.

If you are left alone for a moment, and a child or servant comes into the room, do not presume upon good-breeding to ask them any questions about the family. A man who would do this should be debarred from the hospitality of any home.

LEAVE THE CARD-BASKET UNTOUCHED.

Do not examine the cards in the card-basket. You have no right to investigate as to who calls on a lady.

It is usual to wear the morning dress in calling—a dark suit, with gloves of a dark shade. Light-colored suits are permissible in warm weather. Overshoes, if at all soiled must be removed in the hall.

Be cool and self-possessed. Listen rather more than talk. There is a happy medium between talking too much and talking too little, and the man who finds it is a fortunate being.

A FIFTEEN-MINUTE CALL.

A formal call should not exceed fifteen minutes, and when that time has expired, rise and depart gracefully.

If on making a call where all are strangers, at once announce your name, and upon whom you have called.

If you call on a lady and find her absent, and she expresses her regret at the occurrence when next you meet, reciprocate her regret, and do not carelessly remark that it made no difference.

THROW AWAY YOUR CIGAR.

If you have been smoking on your way to make a call, throw away your cigar before you ring the bell. It is not very polite, however, to call on a lady with your clothes permeated with tobacco smoke.

A married gentleman should always speak of his wife as "Mrs." never as "my wife."

GENTLEMEN RECEIVING CALLS ON NEW YEAR'S DAY.

On the first New Year's day after his marriage a gentleman receives calls at his own home, in company with his wife. He does not make any calls on that day.

Clergymen do not make calls upon New Year's Day, but receive friends at their own residence.

CALLING ON BUSINESS MEN.

In calling on a business man, remember that to him time is valuable, and do not take up any more of it than is absolutely necessary. The same rule should be observed in calling upon ladies who are engaged in business. Use as little of their time as possible.

CALLS OF CONDOLENCE.

A call of condolence should be made within ten days, if you are on an intimate footing with the bereaved ones. If you are not, at least a month should elapse. When you are admitted, do not allude to the sad event, unless those you call on, seem anxious that you should. A silent pressure of the hand, a tender and delicate deference of manner will speak far more effectively than words which are too apt to tear open the wound. It is in good taste to send a few flowers, or a book, or a simple message, to the aching hearts, such as "I send you deepest sympathy," "My love, dear friend," or "God be with you." These will reach down deep into the hearts of the mourning friends and bring them a grateful consciousness that you remember them in their affliction.

A CONGRATULATORY CALL.

When a friend has distinguished herself by some special act, or has written some especially fine article,

or has been called to some position of trust, it is only a pleasant duty to call on her and delicately offer your congratulations. We all like to be appreciated, and when we have done anything worthily, it is not pleasant to have our effort ignored.

Should several guests arrive during a gentleman's call, it is a nice time to avail himself of the opportunity and pay his respects to his hostess and leave. He can do this less awkwardly than if he waits until they also, depart.

A NEWLY MARRIED MAN'S LIST OF FRIENDS.

When a wedding has been limited to a few relatives, or has been strictly private, the bridegroom should send his card to those of his gentlemen friends whom he wishes to introduce to his new home. The recipients of such cards should call upon the bride within two weeks.

"After one has been invited to a dinner party, one must call within a week after the occasion,—call in person, and ask if the hostess is at home. A dinner party is one of the most solemn obligations of society; if you accept an invitation to one, only death or mortal illness is a legitimate excuse for not attending it, and you must have nearly as good a reason for not calling promptly after it."

The gentleman who moves in society will readily

see the fitness of these simple rules and profit by the hints they convey. Calling is the surest way to maintain agreeable acquaintances, and foster those friendships which brighten life.

CHAPTER XVI.

LADIES' CALLS.

CALLING is so intimately interwoven in society's laws, that not to know when to call, how to call and on whom to call, would be an unpardonable breach of etiquette. Society exacts of woman minute attention to little formalities which would be excused in a man in this land, where the sterner sex are almost to a unit immersed in business or politics.

Formal calls in the city are intended to serve in lieu of the more genial and lengthy visits which are a part of country life; and are designed to cement the acquaintance with all whom you admit to your circle.

MORNING CALLS.

These do not mean, as the title would imply, calls made in the forenoon, but embrace the hours from 1 to 5 P. M. They are generally of fifteen or twenty minutes' duration. Should another lady call, make your own stay even more brief than this. Conversation should be had on agreeable topics. Inquire first after all the inmates of the home, then passing on

to the daily subjects, the last new book, or latest fashion in dress.

SUBJECTS FOR CONVERSATION.

Never canvass an absent acquaintance, or repeat anything which has happened in another house where you have been received as a guest.

ON LEAVING.

When you are ready to go, say so, and rise at once and take leave of your hostess, who may accompany you to the door. If there is a servant, the hostess will most likely ring for her to show you to the door, meanwhile keeping you engaged in conversation until the very moment of your departure.

WHAT NOT TO DO.

Do not declare, the moment you enter, that you cannot stay an instant. You came to make a call. Let it be agreeable and free from fussiness, and do not make your leave-taking a prolonged one. We have seen many people who were going at once, and yet who would compel their hostess to stand for several minutes, while they lengthened their parting into quite a visit, and wore the patience and good-breeding of their entertainer almost threadbare.

KEEPING A MEMORANDUM.

When your list of acquaintances is an extensive one, it is a wise plan to keep a regular visiting book. Any little blank book can be made of use, by ruling off spaces for the names of your friends, calls made and to be made, also leaving room for future engagements.

EVENING CALLS.

Calls in the evening are made from 8 to 9, and should be of an hour's duration. The hostess rises on the entrance of her visitors, and offers them her hand, leading them to a seat. She must have tact and geniality, so as to draw out the best ideas from her visitors. Most women possess this quality, and therein lies their charm.

REMAINING AT WORK.

If you are engaged upon any piece of work when callers come, lay it aside. But when an informal friend or one of long standing enters, sewing, crocheting or fancy work, may be continued, if it does not interfere with friendly conversation.

NOT AT HOME.

That polite fib "Not at home" should be shut out of good society. It is far more honest to send word that one is engaged. A lady need not deny herself

to any one, if she will have regular days for receiving. The dress should be very handsome on these days; and the lady who calls should be equally richly attired.

Delay in proceeding to the parlor is rude, unless engaged in some important occupation which cannot be laid aside. If that is the case, send word that you will be at leisure in a few moments and make your appearance promptly at the time specified.

KEEPING ON ONE'S WRAPS.

The outer wraps are retained while making calls, the brief time allowed for remaining making it unnecessary. If a lady is fearful of taking cold by keeping her wraps on, she may ask permission to remove them, and they can be laid on any convenient chair.

CONDUCT WHILE WAITING.

While waiting in the parlor for the lady on whom you call, to appear, the piano must remain untouched, as also the bric-a-brac. Sit quietly in the place the servant has assigned you, and rise when the hostess enters.

CALLING FIRST.

In the country and at watering-places those who were there first call upon the later comers. In England the lady highest in rank, calls first. Here

the older lady has the precedence, and she can make the first advances by inviting the younger one to call, or sending her an invitation to some entertainment.

CONGRATULATORY CALLS.

Calls of congratulation upon a young lady after her engagement is announced. All those who have received cards should call upon the parents of the bride as well as upon the young couple themselves. A call made upon a happy mother should not be made within a month after the advent of the little one.

CALLS OF CONDOLENCE.

Calls of this nature are made usually within ten days after a death has occurred, if you are on terms of intimacy with the family, but not for two weeks under other circumstances. But no allusion should be made directly to the sorrow which has come to them. Your silence is the most delicate sympathy you can manifest.

INVITING ANOTHER LADY.

A lady can take the liberty to invite another lady to accompany her in calling. A gentleman never should do so, without first asking permission of those whom he intends calling on.

CALLING ON STRANGERS.

When a stranger comes into a town, the residents should call on her. In a city, the immediate neighbors should pay her the compliment of calling, although we regret to say that many ladies neglect this act of hospitality under the pretext that they don't know anything about their standing. This is a flimsy excuse. They should call first, and if the parties are not desirable as acquaintances, it is a very easy matter to drop them.

CALLING ON THE SICK.

When calling on the sick do not ask to be admitted to the sick room. Your card can be sent to the invalid, whose quiet will not thus be intruded upon. If it is proper for you to enter the chamber of the sick person, you will receive an invitation to do so from the friends.

CALLING CARDS.

The style of calling cards changes so frequently that a set form cannot be laid down. But the English and German text and the fancifully ornamented cards so much affected at one time have yielded the field to a more elegant and chaste fashion which seems to suit the growing taste so well that there is little danger of any very striking changes being made in that

direction, at least for a long time to come. A card is but a bit of pasteboard, and would seem to be of no consequence, and yet it is a silent messenger which vouches for the cultivation and familiarity with good usages, of its owner.

QUALITY OF CARD.

The first desideratum in a card is fineness of texture; then size and shape. The lettering must also be selected with care. There should be no glazing upon the card, and the engraving should be done in the finest script. Some ladies write their own cards, but this requires a fine penman.

GENTLEMEN'S CARDS.

The card carried by gentlemen should be rather small. A fac-simile of their autograph is often printed, but this smacks a little of vanity. This is the proper size for a gentleman's card:

MR. WILLIAM BARBER,

26 Gross Terrace.

If he has a title it should be placed before his

name. It is said that the Hon. Daniel Webster and also Henry Clay both preferred their names printed upon their cards thus—"Mr. Webster;" "Mr. Clay."

WIDOW'S CARDS.

A widow should not use the initials of her husband upon her cards. She should use the following form:

"Mrs. Lizzie Stevens."

But during her husband's lifetime her card should read:

"Mrs. Edward Stevens,"

The object being to prevent confusion should there be other sons in the same family who were married.

Husbands and wives no longer use the same cards, but each has a separate visiting card.

PREFIXES.

It is an undeviating rule that young ladies prefix the "Miss" to their names upon their cards, and never use nicknames. The same rule applies to a married lady, who should never omit the prefix "Mrs."

MOTHER AND DAUGHTER'S CARD.

When a mother has a daughter who is just entering society, the card made use of is worded thus:

MRS. JOHN DAY HOWARD.
MISS LUCY HOWARD.

A young lady can have a card of her own after having been in society a year.

RECEPTION CARDS.

When a lady has certain days set apart on which she receives friends, her card should indicate it by the following form:

MISS MABEL OSBORNE.

Tuesdays
3 to 6.

CHANGING RESIDENCE.

When a lady removes her residence, she should leave a card with her new address, with those whose

turn it is to call upon her. But she can send these cards by mail to all upon whom she called last.

P. P. C. CARDS.

When leaving town for a protracted absence P. P. C. cards are sent, but they are not sent when leaving for a short absence only—as for a trip to the sea-shore, or to the country. The initials P. P. C., stand for the French words *Pour prendre conge* (meaning to take leave) and are always in the lower right hand corner of the card, and in capitals. It is wrong to use the small letters, p. p. c. The initals P. D. A., (*Pour dire adieu*) mean the same, but they are not often used. These cards may be sent by mail. Many cards are sent by mail now. In England a card sent through the postoffice is considered equivalent to a visit.

MOURNING CARDS.

Those who are in mourning should have cards with a black border. Cards should be left for people who are in mourning, but only intimate friends should seek admittance.

WHEN CARDS ARE SENT.

A stranger arriving in a city sends cards to his friends that they may call upon him. Business cards should not be made use of in making a call. When

attending receptions cards should be left in the hall on entering, so as to help the hostess to remember who has called. In sending fruits, flowers, books, etc., the card of the sender should accompany them. On recovering from an illness, or when the period of mourning is ended, a card should be sent to each one who has called during these times. The following is a good form:

MRS. JOSEPH RAND,

With thanks for
Miss Neal's kind inquiries.

NEW YEAR'S CALLS.

The fashion of calling on New Year's Day fluctuates. One year it is announced that there will be very little calling done, the next year it seems as popular as ever. There is no doubt that the generous hospitality of the glad season has been greatly abused by the boldness of young men who avail themselves of the custom to intrude where they have no claim. And yet it is a beautiful custom, for this is the time when resentments are laid aside, friendships are renewed, and the pages of life are freshened.

"The practice of publishing in the newspapers lists of ladies who will receive calls on New Year's Day, has often been criticised, but in some localities it has the sanction of the best society. It has many commendable features, and is best left to the good taste of those most interested. When a lady receives with a friend, instead of at her own home, cards are sent to her friends, to notify them of the fact, and give them her address. Cards may also be sent out when she has changed her residence or returned from a prolonged absence from home."

CALLING HOURS.

On this day the hours for calling are from 10 A. M. till 11 P. M. But if a lady becomes too fatigued, she can instruct the servant to admit no more callers. "In the villages and small towns, where no special formalities are observed, but gentlemen call on their friends and tender their hearty good wishes for the opening year, the day is often enjoyed far more than in our busy centers of population, where more ceremony becomes necessary."

HINTS.

We cannot close our chapter more pertinently than to quote from a well-known author things not to do when calling:

"Never make a long call if the lady is dressed ready to go out.

"Never bring your waterproof or umbrella into the drawing-room when making a social call.

"Never, if you are a lady, call on a gentleman save on business.

"Never make an untidy or careless toilette when visiting a friend.

"Never call at the luncheon or dinner hour."

LENGTH OF CALL.

For a formal call, about fifteen minutes is usually considered the proper length of time; one may prolong it to half an hour occasionally, but only under "favorable circumstances," since it is far better to take one's leave before people begin to wish that one would go. Emerson says: "'Tis a defect in our manners, that they have not reached the prescribing a limit to visits. That every well-dressed lady or gentleman should be at liberty to exceed ten minutes in his or her call on serious people shows a civilization still rude."

CHAPTER XVII.

APPEARANCE IN PUBLIC.

WE are all dependent in a measure for our happiness upon the estimate which people place upon us. It is foolish and selfish to say we do not care what strangers think of us. A proper regard for the good opinions of others serves as a wholesome check upon us. Our friends who know us may overlook a trifling error committed against good breeding, but strangers are more exacting.

Even a child instinctively feels who is the lady or the gentleman. The same rules of conduct in public places apply with equal force to both sexes. What is etiquette for a lady with reference to appearing in public is the same etiquette which should be observed by a gentleman.

GOING TO CHURCH.

Present yourself at church before the services commence, if possible. If you are late, walk quietly to your pew, and enter without creating any noise or forcing others who may already be there, to move.

If it is occupied it is unnecessary for the gentlemen to file out into the aisle, that a lady may enter. Indeed, it is painfully embarrassing for her to thus be made an object of attention. They should rather rise noiselessly and allow her to enter in the same way. It is customary where seats are rented, to notify the sexton whether he can take the liberty of putting strangers into your pew. But if they have already taken possession, to your discomfort, show no resentful feelings, but take your seat as usual, or if there is not room, retire to the nearest pew which offers a seat.

ATTENTION TO STRANGERS.

Always offer the prayer-book or hymnal to a stranger, open at the proper place. It is polite to pass a fan, or push a footstool to any occupant of the pew. Do not stare at the congregation. We have seen persons deliberately turn their backs upon the clergyman, when rising for singing or prayer, and indulge in a prolonged stare. These are the same sort of people who giggle in church, turn over hymn-books and write on the blank pages, whisper to their companions, smile knowingly when the minister does not suit them, and declare aloud when leaving the church, that "that minister was the biggest fool who ever lived."

CONFORMING TO CUSTOMS.

It is proper to conform with the customs or forms in use in a strange church, whether you are in consonance with them or not. When the congregation rises, rise with them; kneel when they do, and in all ways, observe an outward respect for their usages.

ATTENDING A LADY.

A gentleman precedes a lady in walking down the aisle, but when he reaches the pew, he should step a little aside and allow her to enter first.

FANNING.

Do not use a fan so vigorously that your neighbors in the pew are chilled. Do not rustle the fan so that you can be heard in all parts of the church. Fanning is very obnoxious to a delicate person, who cannot endure draughts.

KEEP BABIES AT HOME.

Keep babies who are liable to cry, and small children who cannot be made to sit still, at home. We are aware that there *are* infants who are remarkably quiet in public. But no one has a right to do anything to annoy those who attend to worship, by diverting their thoughts from their purpose.

VISITING ART GALLERIES.

When visiting an art gallery or a picture store, do not criticise the works of art in a loud, egotistical tone. Indeed, no matter how well versed you may be in such works, it is neither wise nor modest to draw attention to that fact, by displaying that knowledge before strangers, who will mentally accuse you of pedantry. Whatever you may find to say about the pictures to your companions, do so in a low voice, addressing yourself to them only. Do not touch the pictures. You can point out their beauties or defects, without placing your hand upon them. So careless are some people in this particular, that it is against the rule in most art galleries, for visitors to carry umbrellas or canes into them.

VISITING A STUDIO.

If an artist kindly asks you to his studio, it is not in good taste to overwhelm him with fulsome praise. You can express your appreciation of his work in simple language. Do not make your visit too long. Time is precious to him, as certain lights are essential to painting, and you may be using up the very moments which are the most valuable. Do not inquire his price for a painting, unless you intend purchasing. It is impolite to touch any object in his studio, as a bit of drapery, a picture, or anything

else which he may have spent some time in arranging.

Do not watch an artist at his work. It makes some people very nervous to be observed. Go quietly about inspecting his pictures, and do not annoy him in any way.

Do not take a small child into such a place. It might not be agreeable to the painter, who would dread lest some of his cherished work would come to grief. And if you own a dog who is the most "wonderful" dog that ever lived, leave him at home also when paying visits.

AT THE HOTEL.

In a hotel parlor, a lady must be very circumspect in her conduct. You do not know whom you may meet, and a proper reserve is necessary. Should you require any information, ring for the clerk or some employe, whose duty it is to answer any questions which any of the guests may put to him.

A lady should not sit down to the piano in a hotel parlor, and sing or play unsolicited. Unless you are a very fine performer you will attract attention that may lead to unfavorable comments. If a lady or gentleman can afford the other guests pleasure by their performance, and they are requested to favor them with music, it is a compliment to those present to do so.

CALLERS IN THE HOTEL PARLOR.

When gentlemen call on ladies who are obliged to receive them in the public reception room, they should rise upon their entrance, as they would in a private house. Loud laughter and boisterous conversation are as much out of place here as they would be in the privacy of the home. The stay should be brief made on a lady in so public a place.

AT FAIRS.

Church and society fairs are places where it is very easy to trench on good manners. There is so large a crowd, and the privileges are so many, that gentlemen often thoughtlessly trespass in this respect.

The hat should be removed on entering. He must not ridicule the articles offered for sale, or comment upon their price. They are there for sale, and it is always expected that the goods will be somewhat dearer here than in a regular store; but then it is for "sweet charity's sake," and gentlemen must submit gracefully.

But the lady who has a table should not presume too far upon good nature, by coaxing and begging purchasers; nor should she ask an unreasonable sum for her wares. A practice quite common with ladies at bazars is that of keeping the change if there is any. This is very indelicate, and should be discontinued.

SWEARING.

It seems almost out of place to allude to a habit so entirely at variance with all rules of behavior. And yet we regret to say that there are men who would not breathe an unpleasant word in a lady's hearing, who will swear roundly in each other's company. Begin right, boys, and you will never swear when you are men. It is offensive to any person of refinement, and an insult to your Maker.

No gentleman *ever* swears. If men could see the shiver of disgust which passes over a lady when they roll out an oath on the street with such gusto, they would pause ere they repeated it. A well-known minister calls swearing a cancer which breaks out on the tongue, showing it is in the system from head to foot.

HATS ON OR OFF.

Garden parties, coaching and yachting excursions, or corridors where the draught is strong, allow a gentleman to keep on his hat, without violating good-breeding. In the foyer of a theater they may also be resumed, as well as when he is waiting upon a lady to her carriage. A very old gentleman may even be excused if he does not raise his hat in bowing to a lady; but he can substitute a sort of half-military salute by gracefully touching the hat. Indeed, this

was once the fashion for a salutation, but has fallen into disuse.

DO NOT KEEP AN ESCORT WAITING.

When going to the theater, lecture or church, be ready when your escort calls. After he has entered the parlor, and had a few minutes conversation with the members of the family, excuse yourself and don your outer wraps, returning without delay. Do not in your desire to be on time, meet him at the hall door. Allow him to enter and exchange greetings with the others. It was formerly the custom for a gentleman to call for a lady with a carriage; but in these days of street-cars and other easy modes of conveyance, it is dispensed with, save when a young lady is going to the opera in full dress.

WHAT TO WEAR.

The opera demands handsome dressing. Some ladies attend in low-necked dresses, with an opera cloak or lace thrown about their necks. A young lady should wear flowers and a light dress and gloves to an evening entertainment. The usual opera dress is of some light-colored texture, flowers and jewelry, with tiny little opera bonnets of white or very delicate shades.

Fashion, however, permits a nice evening street costume at the theater, brightened by natural flowers

or some bit of ornament. High hats are objectionable at any entertainment. They obstruct the view of those who are seated behind them, and destroy their enjoyment.

BEHAVIOR AT THE THEATER.

When you have reached the theater, there are many things to avoid doing. Chief among them is whispering audibly or laughing during the performance is in progress. It is insulting to the audience and to the performers, and deserves a severe reprimand. It is excessively vulgar to eat candy or nuts in so public a place. It will do for street arabs, but not for ladies and gentlemen.

Do not put your feet upon the chair in front of you, or press your knees against its back. Or throw your overcoat over the back of the chair so that it touches the one sitting behind. There are places provided under all the seats for such articles, if they are only rolled compactly.

GOING OUT DURING THE EVENING.

A gentleman will not go out between the acts. It is a discourtesy which a lady should resent. Rattling of programmes, and moving uneasily in the seat annoy others. Each person who is present has paid his money to see and *hear* the entertainment, and

not to be disturbed by the thoughtlessness or rudeness of others. Do not rush out before the play closes. We have seen a large portion of an audience, as if moved by one common impulse, clatter out of an audience hall, and perhaps a most thrilling situation demanded the undivided attention of the audience to help them to understand the play.

SMOKING IN THE PRESENCE OF LADIES.

A gentleman may smoke only when it does not offend others—never in the presence of ladies. We think the prospects for the future happiness of that young girl are small, who will be seen in public with a gentleman who is smoking. It shows his unwillingness to give up his selfish pleasure even for a time. In other words, the enjoyment he finds in smoking outweighs the enjoyment he takes in her company.

DO NOT JOSTLE.

In a crowd, there will always be some who will push and rush. But it is wrong to plant the elbows in the sides of one's fellow-beings, and push and jostle in every direction. Any gentleman can quietly and patiently work his way through a crowd, be it ever so dense, aided by a little politeness, and a brief apology for his haste.

THROWING FRUIT SKINS.

Do not eat fruit on the promenade. Some men peel bananas, apples, and like fruit and toss the parings upon the sidewalk, where scores of people are passing, thus endangering their limbs, and perhaps their lives, for no one can tell what a severe fall upon a hard sidewalk may lead to.

ASHAMED OF FRIENDS.

A lady or gentleman will never hesitate to recognize an acquaintance on the street, who chances to be poorly clad, or "countrified" looking. It is contemptible to see the hurried, shame-faced way in which some men and women will acknowledge the bow of one whom they fancy is below them in the social scale, or whose dress does not betoken wealth.

KEEPING STEP.

If a lady and gentleman are walking arm in arm, they should keep step. The gentleman must adapt his long stride to her shorter steps, else they have a curious appearance.

THINGS TO OBJECT TO.

A young lady should never permit a gentleman to place his arm across the back of her chair, or lean familiarly against her. He should never call her by

her first name in public, or jest loudly. No gentleman ever links his arm in that of the lady with whom he is walking, or places it against her back. It is extremely vulgar.

No one can afford to lay aside the manners of the lady or the gentleman. Although you may be in a crowd who are entirely unknown to you, do not show disrespect for them; your courtesy should not be an acquirement for occasional use but habitual—a part of your daily life, as it were.

CHAPTER XVIII.

ANNIVERSARIES.

THE chief aim of an anniversary is to bring back the scenes or events which to us were occasions of joy or some dear memory which thrills us with the vivid recollection of a time long past. There are many anniversaries which tender hearts commemorate:—the birth of a child; the hour which marked some crisis in their lives;—the happy day when two lives flowed into one; and there are sad anniversaries when memory yields up her rich treasures and we live over those mournful hours when a loved one said good-bye. These we do not celebrate outwardly—they are kept in our hearts, where many sacred and precious recollections are embalmed forever.

These festival days are enjoyed to the utmost. Days when jollity and good feeling reign, and care and distrust are banished from the circle.

Their influence is beneficent. They serve to keep green those halcyon sports in life "when all the world was young," and they draw around a group of friends who help to remind one that e'en though the years

are fleeting by, they have widened the circle of kindly hearts, and that life has many pleasures yet for the genial and trusting nature.

But the wedding anniversary is the one which meets with most favor, and is observed more universally than any other. It is the event of all others which brought in its train most happiness, and which has never lost its beauty and romance to those who started out in life together, *properly mated.*

Another benefit which the wedding anniversary bestows is the social reunion of the friends and relatives of both and husband and wife.

Many couples observe the annual return of the wedding-day in the quiet of their own homes, with their immediate family and a few select friends; or make an excursion, or have an "outing." Or the husband and wife exchange gifts, and enjoy the day together, by an extra festivity among the dear ones of the household. It is a beautiful thought on the part of the children to remember the recurrence of the day by a bouquet, or some simple piece of their own handi work.

Social usage has decreed that the wedding anniversaries shall be distictntively named, and publicly celebrated. On these occasions, where the bride has retained the wedding-dress she wears it, and it is a very pretty conceit to conform in every respect to the fash-

ion of the original wedding. It is seldom possible, but we heard of an anniversary of the twenty-fifth year of married life where the original brides-maids, groomsmen, and even the clergyman who wedded them was present, and took part in the festivities. But such opportunities for a genuine rehearsal of the greatest event in life are exceedingly rare.

The bride and groom stand and receive their guests, and refreshments are served as at the usual receptions held at weddings.

The supper may be served by all being seated at a table, or can be passed round on salvers to each guest. If the former style is adopted the couple whose anniversary is being celebrated, occupy the position of honor, and the bride cuts the wedding-cake which is made for the occasion.

If there is dancing, the bridal couple should have their position, and lead off in the first set. If the bride does not care to wear her original wedding-dress she may assume a light colored one—something pretty and stylish. If she has attained to twenty or more years of marriage, a cinnamon-brown or silver-gray is very becoming—but never wear black at a wedding, either as a guest or principal.

The actual wedding ceremony is sometimes repeated at some of these anniversaries. We think this is in questionable taste. Marriage is too solemn a rite to

counterfeit. Good-breeding would decide against the repetition of the ceremony.

There is one objection to these pleasant occasions which leads many to suffer them to fall into disuse; and that is the feeling which seems to obtain that it is obligatory upon friends who attend them to make presents. This is not necessary or expected; and especially is it discouraged in the older celebrations, such as the "silver" and "golden" and "diamond" weddings, where none but the closest friends and kindred should bestow gifts on the husband and wife.

A few words on this subject from the pen of another will express our meaning:

"There is a palpable reason why gifts ought not to be received from those who bring them as a compulsory contribution because it is 'expected' of them. While a souvenir from a near relative or an old friend imposes no obligation on the recipient, because the motive of affection and esteem which prompted it makes the act a pleasure to the giver, the acceptance of a gift from one who is forced to confer it by a social custom, does impose an obligation to return it at the first opportunity, in value if not in kind, and no sensitive man or woman will fail to respond, when a similar card of invitation gives the opportunity to make all things even. Many a husband and wife, who looked over costly wedding-gifts with real pleasure,

have regretted them again and again, as days of reckoning in the shape of wedding-days of friends came round, and demanded costly expenditures that could be ill afforded, to cancel the debts incurred. No thoughtful person will impose such an obligation on another, and no wise man will accept such a debt when it can be courteously avoided."

At the same time, where inclination prompts the bestowing of gifts, it is perfectly proper to do so. Only they must be in keeping with the character of the anniversary.

NO PRESENTS RECEIVED.

The invitations to these anniversaries, when presents are not wished, often bears the legend, "No presents received." Others again, do not let the invitation express the nature of the gathering, but make it a sort of surprise by announcing after the guests are assembled, the fact that it is a wedding anniversary.

THE PAPER WEDDING.

The first celebration is known as the "paper" wedding, and is held at the end of one year of wedded life. Suitable gifts can be procured for this event, since there are so many beautiful things in paper, from dainty boxes of stationery, poetry, novels, fan, glove boxes, pictures, etchings, book-marks, etc., all of which may be accepted.

THE COTTON WEDDING.

The invitations to this are printed on fine white muslin, or delicate figured calico. This marks the second anniversary. The presents to be made will readily suggest themselves.

THE LEATHER WEDDING.

This, the third anniversary, we hear very little about. Perhaps on account of the difficulty of selecting presents. The leather sachels, trunks, paper folders, desks, slipper cases, perpetual calendars, portfolios, music rolls, dining-chairs, etc., would seem to afford a wide latitude in this material.

THE WOODEN WEDDING. (FIFTH ANNIVERSARY)

This is the signal for a general frolic. Anything may be sent from a wooden nutmeg and a saw horse to a sofa or piano. The invitations are sometimes sent on birch bark. Quaint little fancies in carved wood as brackets, wall-pockets, easels, footstools, piano stools, (their coverings being in plush velvet or satin worked in with floss or wool) are nice offerings; also powder or hairpin boxes, thimble cases, comb cases, of handsome painted or natural grained wood. The Japanese ware never is out of fashion.

THE TIN WEDDING.

This is a reminder that ten years of alternate sun-

shine and shade have rolled on. A happy time of merry-making is had. Fun reigns triumphant. Some issue invitations on tin, but they are clumsy, and a fine, strong paper is preferable. The presents on this occasion partake of the comical and useful, as they belong to the kitchen rather than the parlor. They may be made as ridiculous as can be.

THE CRYSTAL WEDDING.

This occurs on the fifteenth anniversary. An elaborate entertainment is provided, and handsome glassware may be brought by friends. The articles in order here are countless. Epergnes, berry dishes, lamps, mirrors, goblets, wine-glasses, finger bowls, vases, bouquet holders, cake dishes, pickle jars, all are useful. For the bride's dressing-room vinaigrettes, hand mirrors, ivory brushes with looking-glass backs, toilet bottles, and even bottles of perfume are all included in the "crystal" part of the event.

THE CHINA WEDDING.

A wedding which takes place on the twentieth anniversary has a flavor of solidity, and the presents are in keeping. Sets of china dishes, porcelain ornaments, bisque figures, plaques, hand painted, are very elegant. There is a division of opinion upon this wedding, some calling it the "floral" wedding. If

the latter is preferred, the gifts must be flowers in every form, until the house becomes a bower of beauty. We trust there will be none found who believe, as do some people, that it is unlucky to observe the twentieth anniversay, and that either husband or wife will die within the year if any notice is taken of it.

THE SILVER WEDDING.

A couple who have lived together for twenty-five years are entitled to consideration in these days of loose and irreverent treatment of the marriage tie. This wedding is indeed an important event, and the celebration should be in good taste. Flowers, music and lights are necessary accessories; the invitations are to be in silver letters on fine white paper.

This is a good form:

1866. 1891.

MR. AND MRS. WEBB
request the pleasure of your presence
on Thursday, December 22d,
at eight o'clock.
SILVER WEDDING.

Cyrus Webb. Annie Marsh.

The names at the end can be left off.

Another form which some prefer is this:

MR. AND MRS. JAMES BARBER
request the pleasure of your presence
on Monday evening, March 23, at eight o'clock,
to celebrate the
twenty-fifth anniversary of their marriage.
No gifts received. No. 21 Carpenter St.

Many people who wish to spare their friends the necessity of bringing a present which perhaps their means would forbid, use the latter form, while still others use the first one, and also inclose a small card with the words, "It is preferred that no presents be offered."

If presents are made by the relatives, they are costly, consisting of silverware, candelabras, card-cases, purses, silver ornaments, silver headed canes, silk umbrellas richly ornamented, silver for the table, for the toilette and for all occasions. Silver coins have also been given, but this is not in good taste.

An effort is made to have as many of the very old friends present as can be found. The congratulations are many, the supper fine. The bride and groom imitate as closely as they can, the fashion of their early years. A wedding-cake is baked, a ring inclosed, and it is said that the unmarried lady to whom this falls, will be a bride within a year.

THE GOLDEN WEDDING.

This is an anniversary which is vouchsafed to few. Fifty years of life with the one beloved! A half century of varied experiences. When it does come, great are the rejoicings, and many the good wishes of those who partake of the glad occasion. The preparations are even more extensive than they are for the silver wedding. The form of invitation is the same, except that they are printed in gold letters, and the words thereon are "Golden Wedding." The presents are, of course, composed of that precious metal gold, and the reader needs no assistance in choosing them.

THE DIAMOND WEDDING.

But if the couple who have lived fifty years together, awaken our envy and admiration, what shall we say of those who journey together for *seventy-five* years? This occurs to but very few. And when the anniversary is observed, the gifts must be precious stones and valuable. Some authorities say that this is the *sixtieth* anniversary in the place of the seventy-fifth, and it assuredly seems more likely. Old age can be made very lovely, and the pair who have spent sixty years in each other's company are honored pilgrims in life's pathway.

There are other anniversaries, to which we will briefly allude, but which are very little observed:

The seventh, or *woolen* anniversary; the twelfth, *silk* and *fine linen;* the thirtieth, *pearl* wedding; the thirty-fifth, or *coral;* fortieth, or *ruby;* forty-fifth, or *bronze;* the sixty-fifth or *crown* wedding. Each of these suggests the offerings to be made. But there is little if any attention paid them.

WEDDING ANNIVERSARIES.

For the ready reference of our readers we append the list of these important affairs, in the order in which they occur:

First Anniversary	Paper Wedding
Second Anniversary	Cotton Wedding
Third Anniversary	Leather Wedding
Fifth Anniversary	Wooden Wedding
Seventh Anniversary	Woolen Wedding
Tenth Anniversary	Tin Wedding
Twelfth Anniversary	Silk and Fine Linen Wedding
Fifteenth Anniversary	Crystal (sometimes the Iron) Wedding
Twentieth Anniversary	China (sometimes the Floral) Wedding
Twenty-fifth Anniversary	Silver Wedding
Thirtieth Anniversary	Pearl Wedding
Thirty-fifth Anniversary	Coral Wedding
Fortieth Anniversary	Ruby Wedding
Forty-fifth Anniversary	Bronze Wedding
Fiftieth Anniversary	Golden Wedding
Sixty-fifth Anniversary	Crown Wedding
Seventy-fifth Anniversary	Diamond Wedding

The wedding-ring is of Roman origin, and was given by the bridegroom to the bride as a pledge of their

engagement. In Juvenal we read that a man always placed a ring on the finger of the lady to whom he was betrothed. In those days kings and other dignitaries gave rings as pledges of good faith, and much importance was attached to them as a means of identification, or as pledges of promises made. Then, as now, the ring was placed upon the woman's left hand, and so universal is this custom among both Jews and Christians that the plain gold circlet worn on the third finger of the left hand has become the outward sign of marriage, and with many it is still considered a bad omen to remove it after it has been placed there at the altar.

Among the most pleasant observances, is the anniversary marking the birthdays of children. These are green spots in their little lives. The early Puritans would not permit them to be noticed, and classed them among the other sinful indulgences forbidden by their austere belief. They are kept in these later days, and are always held in grateful remembrance. A pretty little device is the birthday cake, around the edge of which is fitted a rim of tin in which are placed wax candles. These are lit, and are exactly of the same number of years as the child whose birthday is being celebrated. Little boxes of candy are presented each child to take home with them, as a memento of the occasion.

The young man who reaches his twenty-first birth-

day receives an ovation in the shape of a dinner or some other festivity. He is made quite a conspicuous feature, especially if he is the only boy amid a bevy of sisters.

The birthdays of the older members of the family are celebrated quietly, and are usually marked by gifts from the near and dear ones.

CHAPTER XIX.

THE TIMID, THE AWKWARD AND SHY.—TIMIDITY.

THERE is no more distressing sight than the timidity of the novice in society. One who is continually anguished lest he commit some blunder which will taboo him in the circle in which he is placed. Timidity and awkwardness go hand in hand. Is it not strange, too, that this bashfulness belongs more commonly to that sex to which women look for protection and strength of character? It is equally strange that few women are bashful, to the verge of awkwardness. No matter how modest or shrinking they may be by nature, they have ever an innate sense of the fitness of things, a happy blending of timidity and self-possession that puts them at ease.

This bashfulness has gone through life with some men. They could not shake it off. It clung to them like a garment. Society is to such a prolonged torture, and its exactions become unendurable; and yet they realize more fully than the easy, comfortable, self-possessed man, the great benefits that mingling with their fellows will bring to them.

WHAT CAUSES BASHFULNESS?

From what does this bashfulness spring? From an inherent modesty that makes them shrink from contact with those whose manners are more polished than their own? We have always been of that opinion, but we see it affirmed that shyness is but another form of egotism; and the writer who makes this assertion, explains by saying that it is the egotism which leads one to think constantly of self, even though in a disparaging fashion. We believe this view a little uncharitable, and regard this shyness a sort of humility that prompts a young person of either sex to dread lest they be criticised unmercifully for their gait, their manners or their personal appearance.

ENTERTAINING A BASHFUL PERSON.

It is a painful task to attempt to entertain a very bashful person. One almost feels in their presence as if their own light-heartedness were but a form of coarseness, so fiercely will the blood rush to the face of such a person, at your well-intended sallies of wit.

COMPANIONSHIP NATURAL.

It is natural for men and women to seek companionship. And a bashful man is no exception to this rule. He feels that strong attraction quite as deeply as does the one who was never taken at a disadvantage in his

life. The attrition of other minds, the seeking of fellowship is productive of good. It develops the social side of the nature, and puts the stamp of polish upon all we do and say. This contact teaches many useful lessons of forbearance and patience, without which human nature would be incomplete.

BASHFULNESS NO DISCREDIT.

It is not discreditable to be bashful. It is founded upon a native delicacy of feeling, which, properly trained, will expand into a manly gentleness. It is only the manifestation of it which is to be deplored. The young person who cannot enter a room without fancying all eyes are upon him, nor be spoken to without stammering and trembling like a leaf, is sure to become conspicuous through those very faults, and thus they become intensified.

GREAT MEN HAVE BEEN BASHFUL.

It is a matter of history that some of the world's greatest men have been exceedingly bashful. George Washington was timid in the presence of ladies when a youth, and yet he was one of the most courtly of gentlemen in after years. Both Sheridan and Curran were appalled at the sound of their own voices on the occasion of their maiden speeches. It is related of Cowper the poet, that he could not pass any one on

the road, but would make a detour through the fields, so much did he dread to meet strangers.

These examples are but a few of the many that may be gleaned from history, but show sufficiently that it is not the humble or obscure alone, who are afflicted with bashfulness.

PERSONAL OPINIONS.

"Young men often, through real modesty, put forth their remarks in the form of personal opinions; as, with the introduction of, 'I think so-and-so,' or, 'Now, I, for my part, have found it otherwise.' This is generally prompted by humility; and yet it has an air of arrogance. The persons who employ such phrases, mean to shrink from affirming a fact into expressing a notion, but are accused of designing to extend an opinion into an affirmance of a fact." This is another form of bashfulness which must be conquered.

HOW AWKWARD!

The shy man is forever committing some blunder. He is either stepping on some lady's dress, or spilling water on his neighbor at table, or knocking down some fragile bit of bric-a-brac with those elbows of his that are in the way on all occasions. When he is presented to a lady, he colors up violently, and stammers out some inappropriate response, or un-

meaning question. He is generally in a hurry, and if asked to take a lady in to supper, he drags her in as though she were a lifeless bundle, and sits during the meal, as silent as a statue.

MANNERS OBLIGATORY.

A knowledge of the code of manners, so earnestly desired, and anxiously copied, by the timid, are equally binding upon all who would move in good society. They are needed in all situations, and are found everywhere. Every race, every tribe, even, has its own set rules of daily conduct to which we must conform if we would dwell among them. These laws of etiquette need not be looked upon as disagreeable restraints to be fretted against and tossed aside at will. Rather are they protections against the encroachments of the rude, the thoughtless, and the ignorant. Then what wonder is it if the morbidly shy and retiring person looks with sincere admiration upon that ease of manner which his intimates display. How he envies the self-possession of the man who can enter a room full of people, without a tremor, and greet them calmly with no sign of being disconcerted. He would give much to be able to imitate him.

SELF-RESPECT AKIN TO HUMILITY.

It is said that true self-respect cannot exist apart

from humility. If this be so, the bashful youth assuredly has much self-respect for the foundation of his shyness; a feeling which begets a due consideration for others, and a correct measurement of them. This respect, when directed aright, is productive of deference to superiors and especially to women. So the young man who enters society with a deep-rooted dread lest he be capable of some sin against its tenets, when he has trained himself to use that society as a means, not an end, will eventually become one of the brightest ornaments of the social circle, whom it will be a pleasure and pride to know. And one of the first steps to that training is to place himself under the tutelage of an experienced elderly lady, who will kindly help him to an understanding of what he should and should not do. There is no friend more useful to a beginner in society's ways than a gentle, thoughtful woman. And the young man who succeeds in enlisting the interest of such an one is certain of social success.

HOW TO CONQUER TIMIDITY.

What should the bashful man do first in order to acquire self-possession? Forget self. He should not once think of how he is going to appear to others, or what he must say. He must enter a room quietly, and as if there were not another occupant. When

he is addressed, he must try and collect his thoughts, and answer clearly and unconcernedly (of course, politely). Self-possession inspires confidence, and establishes a sort of free-masonry, which places people on an equal footing. There is no doubt that to a certain extent first impressions are lasting. And that is another strong plea for their being of an agreeable character. Emerson, who has written forcibly on this subject, in speaking of manners declares that, "When we reflect on their persuasive and cheering force: how they draw people together; how in all the clubs, manners make the members; how manners make the fortune of the ambitious youth; that for the most part, his manners marry him, and, for the most part, he marries manners; when we think what keys they are, and to what secrets, what high lessons and inspiring tokens of character they convey, and what divination is required in us for the reading of this fine telegraph,—we see what range the subject has, and what relations to convenience, power and beauty. * * * The maxim of courts is that "manner is power" A calm and resolute bearing, a polished speech, an embellishment of trifles, and the art of hiding all uncomfortable feelings are essential to the courtier. * * * Manners impress as they indicate real power. A man who is sure of his point carries a broad and contented expression, which everybody reads: and you

cannot rightly train to an air and manner, except by making him the kind of man of whom that manner is the natural expression. Nature forever puts a premium on reality."

SELF-DEPRECIATION.

The shyness of some people arises from a fear that they may be thought inferior to those with whom they are associated. This fault can easily be corrected by asking—"Who *is* my superior?" and answering it thus— No one merely from the accident of position or circumstances. Only he is superior who is so by grandeur of character, noble deeds and lofty impulses.

And some again decline to make an effort to be polite and deferential lest they may be deemed servile. There is no servility in courtesy. Some strong, self-contained natures may set at defiance some minor social laws, but such natures would possess still greater influence, did they add the charm of good manners to their other good qualities. It is often asserted, as an excuse for some glaring deficiency in this regard, "But he's a rough diamond." But would not that same diamond be far more brilliant and beautiful if it were polished and cut?

SHYNESS BECOMES AWKWARDNESS.

When shyness is carried to excess, it degenerates

into awkwardness. The feeling that you are about to do something clumsily, precipitates the very catastrophe so much dreaded. The awkward man will drop anything he tries to hand to a lady, stumbles over hassocks, opens windows when he should close them; to be brief, he is the terror of the ladies, for they know that he is liable to imperil their comfort in some unexpected manner at any moment. At the table he creates confusion and ill-concealed merriment, until the unfortunate cause is ready to fly forever from a scene where he is so out of place.

SELF-CONSCIOUSNESS.

There is another class who are self-conscious. This is as disagreeable as it is foolish. Those who have this fault are ever holding up the mirror to their own personality. When they converse, it is of self they are thinking. They never forget themselves for an instant, and are always posing that others may admire. Their gaze is perpetually wandering to catch an expression of how they are valued. Such people impress one very unpleasantly. They are self-constituted "lions." They grow dogmatic, opinionated, and repel when they fancy they astonish.

SHYNESS DETRIMENTAL.

Every man can become a gentleman. And an

acquaintance with the laws laid down for social etiquette is the shortest road to this end. Clearly then it is a duty the timid man owes to himself to conquer his weakness. A shy person will throw a restraint over a group of people, and cause the most sparkling conversation to flag. It is impossible to become friendly and chatty with such an individual. He never thaws out. His presence will have the effect of dampening the pleasure of others, or else they become indifferent to him, and leave him to his own resources. This is unkind, for as we said before, the man or woman who is shy is painfully modest, and will go through life misunderstood and unappreciated. He needs the most delicate sympathy. He should be encouraged to talk, but it must be done in so careful a manner that he will not be conscious of your intent, else will his pride take alarm, and he will retreat from the field.

INHERITED BASHFULNESS.

Bashfulness is often an inheritance, and children who are its victims are not properly trained. The boy or girl who is sensitive should not be ridiculed by the more courageous brothers and sisters. Every opportunity should be given them to mingle with their elders. They should be taught dancing, gymnastics and all similar accomplishments. The physical grace and poise these impart to a youth, will extend to the

mind as well, and give him confidence in his own ability. A youth thus educated, grows graceful—his carriage bespeaks a healthy dignity born of a freedom from pretense.

Take boys who are bashful into the parlor when guests are present, but do not force them into prominence. Watch them, but do not let them feel that they are the objects of solicitude. Leave them unconcerned and free from restraint. Present them quietly to the guests as if it were an everyday event, and leave them to wander through the rooms at their own pleasure. They will soon grow accustomed to their surroundings, and the feeling that nothing is expected of them will soon lead them to wonder why this is so. From wondering, they will commence examining self, then imitating others, and this silent training will soon show good effects in the outward demeanor.

DO NOT BECOME AFFECTED.

But it is, after all, so easy to be rid of bashfulness, the means are so plainly within reach, that we would impress upon a young man that he should guard against the opposite extreme—assuming an ease which is not felt; an affectation of well-bred indifference which becomes an impertinence, such as lounging in company, pretending to suppress a yawn, humming to oneself, staring blankly at people, or carelessly

nodding to them. These "airs" are too transparent, and will never be mistaken for that familiarity with good society, which they would have us believe they possess.

A WORD OF ADVICE.

To the really shy we would say: Give close attention to what is going on around you; store your mind with the current thought of the day. Determine to make the best of every circumstance. Mingle with well-bred people. Social friction is absolutely necessary would you become polished. Do not be in a hurry about anything. This is fatal to the highest politeness. Select a good model from among those who shine in society, and follow it. Goldsmith says —"People seldom improve when they have no other model but themselves to copy after." Remember, that by patient effort alone can you cast aside that shyness which makes society and its demands so oppressive. We think that these words are fitting and timely:

"Let the shy man remember that people are not thinking about him nearly as much as he supposes,—they are all too busy thinking about themselves. Let him especially avoid nervous, awkward tricks—playing with his cane or his hat or his watch-guard. If he can once learn to sit perfectly still, he has done a great thing, although he must beware of a repose that

is too stiff, and he must not look as if he had been frozen into one special attitude. We Americans are too nervous and too energetic to care to sit entirely quiet for more than a very short time; and yet the ability to do so in company and *malice prepense* shows one has reached the high-water mark of good-breeding."

CHAPTER XX.

THE GUEST CHAMBER.

OPINIONS and customs have changed considerably within the past few years, on many points. Once it was thought absolutely necessary to have a room set apart for the honored guest, whose splendid appointments should eclipse the remainder of the sleeping rooms. When there were no visitors at the house it was shut up and left to its silence and loneliness. These chambers were made quite elegant, but they somehow lacked the home feeling of the more modern room provided for friends.

A more sensible and just feeling is growing that one's household should all be cared for, and that no special outlay should be made with reference to any particular portion of the dwelling. But every house should have a room or two set apart for the use of the cherished guest within your gates, and this can be made both cheery and inviting, by the exercise of a little taste and small expense.

CHILDREN'S ROOMS.

We would have the little one's rooms so near to

the mother, that she could exercise constant supervision of them. A room next the mother's should be devoted to them, with a door cut between the two; and thus she would have ready access to them, at the first call. Children should never be put to sleep with servants or a very old person, no matter how cramped for sleeping room you may be.

SELECT A PLEASANT ROOM.

The guest chamber should be one of the pleasantest rooms in the house. A large and nicely furnished apartment so that a guest would not be made uncomfortable for want of room. It should not be too far away from the other members of the family, or a sense of loneliness and isolation will be induced. Nor should it be so near that the noise and stir of housekeeping will disturb their rest too early in the morning.

CARING FOR GUESTS.

Every care should be taken to make the guest feel that he is surrounded with kind and loving guardianship. But the ordinary routine of the home-life should not be so disarranged that the presence of a guest will come to be considered almost an infliction. It is injurious to children to allow any intrusion or interruption of the daily routine of their lives and is especially displeasing to them.

VENTILATION OF SLEEPING ROOMS.

All chambers should be well ventilated from the outside. A room where the morning sun streams in is to be preferred, when it is obtainable, and in point of health has advantages over the dark, close, rooms lit by side lights, found in many of the city houses.

NOT ROOM ENOUGH.

There are many times when one or two guest chambers will not suffice for the number the family may be entertaining. In that case, the children may be disposed of by occupying less roomy quarters, and sacrificing their personal comfort to that of their parent's friends. It can be made a source of pleasant contriving how to crowd a dozen people into the space where less than half that number are placed usually, and the children will get a great deal of fun out of the affair.

NOT TOO ELABORATE.

We do not wish to be understood as inferring that the guest chamber may not be made a pleasant resting place; but we do object to their being made so elegant as to utterly eclipse all the other apartments. We would have every sleeping room, from the little ones up to the oldest member of the home circle made attractive as taste can make it. We do not admire such violent contrasts as are afforded occasionally,

where the family occupy rooms scantily and even meanly furnished, and no effort is made to beautify. The cracked glass or comb with half the teeth gone, rickety chairs, torn towels, etc., are relegated to these apartments, for "they are good enough for home use," while most elaborate pains are bestowed upon the—show-room we had almost said—guest chamber; thus making the room intended for company, and which is only in use now and then, a veritable "bower of beauty."

A DETRIMENT TO CHILDREN.

This course will have a bad effect upon the minds of the children of a household. It tends to make them unrefined and careless of outward appearances, and they learn to do their daily tasks in a slipshod, half-finished way. Seeing no attempt at making the home attractive, they do not take pride in it, themselves. A feeling of discontent is engendered. They visit, in their turn, and seeing the taste and cultivation displayed elsewhere, they ask—"Why can we not have a pretty room like this?" It has still more injurious effects in the example that is set of putting on a "company dress" as it were, and curtailing the comforts that belong to the occupants of the home. If parents cannot afford much, let them have that little *all the time*, and cordially invite your friends to

share with you. Each membe r will thus take a interest in all that pertains to the welfare of home, and will mutually strive to adorn and brighten its surroundings.

WHAT SHOULD IT BE ?

The guest chamber should be noticeable for three things: The taste and judgment shown in its furnishing; its air of home-like comfort and ready access; and the scrupulous cleanliness which should prevail.

SUITABILITY OF FURNISHING.

Every room in a house, no matter whether attic or parlor, should be planned and furnished with an eye to harmony. The articles of furniture should correspond to the size and shape of the room, and the position in that room which the furniture is to occupy. The same regard must be paid to the colors of the walls, the draperies, and all other things. Sleeping rooms should always be decorated with light, pleasing tints. Nothing somber or gloomy should have a place here. One involuntarily shivers when he recalls the pomp and massiveness of the state chambers of days gone by—the funeral hangings of velvet, the lofty couch, the armored knights, the dim light of wax tapers casting their flickering shadows into the gloomy depths. A thousand times more desirable are the

guest chambers of to-day, with bright draperies, and sunny outlook!

If one's taste inclines him to dark furniture these light shades of wall and ornaments will harmonize very well; but our individual preference would always be for light-colored furniture for a sleeping room.

ARRIVAL OF A GUEST.

When a guest arrives, at once show him to the room he is to occupy, that he may remove the dust of travel, and prepare for the meal which should follow at once for his special refreshment, unless it chances that the usual family meal is close at hand.

The chamber should be in perfect order, and provided with plenty of towels, a hair-brush and comb, and fine soap.

THE BED.

This should be wholesome and clean, the mattress thick and soft. The sheets should be snowy-white, and the clothing for the couch should be ample. The outside spread should be of pure white material, or else a delicate blue, gray or pink. Red and somber counterpanes should be banished from our chambers. The pillows should be large and square, of down or hair. The latter are much liked by people who are subject to headaches.

An extra pair of blankets or a comforter should be

neatly folded and laid across the foot of the bed, or on a chair at hand, for the use of the guest, should the usual covers be insufficient.

LAMPS.

All sleeping rooms should be provided with a small night lamp, for those who do not like a dark room. A small lamp is preferable to a gas-jet turned down low, as the least draft from outside is liable to extinguish that, and the odor from escaping gas is intolerable. A small lamp is better, but do not turn that down; the flame from a lamp with a tiny tube, is not sufficiently bright to disturb one's slumbers. It can easily be shaded by a paper or book.

FURNITURE IN A CHAMBER.

A room for sleeping should never be overcrowded with furniture. But there are some articles that are indispensable, as a lounge, for the comfort of the guest in the day-time. A rocker is a very nice adjunct, and few can resist the temptation of using them, in spite of what physicians say against them. They are also very handy if the visitor happens to be a lady with a young child.

CHAIRS.

These should be light and graceful, and decorated with embroidered scarfs with fringed ends or trimmed

with chenille balls which are so reasonable in price. The pretty little Madras scarfs are very charming, and not at all expensive. They may be knotted loosely over the chair or back of the lounge, and give it a picturesque look.

PICTURES.

There should not be many pictures, and those which are hung, should be chosen from simple subjects. Children's heads and still-life are the most appropriate.

CURTAINS.

Some people are partial to heavy draperies, but in that, as all the other accessories, lightness and cheerfulness are more in keeping. Use light and floating material, and make the curtains hang so full that when draped they will serve the double purpose of softening the glare of the morning light, and secluding the inmates of the room from view. Swiss muslin, gay Madras, or some of the prettily striped cheese cloth, looped with bright-colored ribbons, has a good effect.

TINTED WALLS.

The walls should be in subdued and delicate tints. A narrow border helps ornament them. When carpets are used, they must be bright and cheerful, and the pattern rather small. Many ladies object to car-

pets, considering them harborers of dust; they are also heavy to remove and cleanse; both of which objections are reasonable. Oiled floors, straw matting, and heavy rugs are substituted for carpets in many homes of means.

WHAT IS NEEDED.

Among the useful additions to the guest's chamber is a sewing basket, a few shelves for books, a dressing case, and a footstool. It is not merely a place where your guest passes the night, but must be made convenient and alluring, so that should he or she be so inclined, a rest can be obtained during the busy hours of day.

WRITING MATERIALS.

A stand or small desk well-stocked with stationery, for the use of those who come unprepared with writing materials, would be appreciated. Such additions to the room give it a more home-like air.

ACCESSORIES NECESSARY.

On the dresser should be found a nail-brush, comb, shoe-buttoner, hair-brush and pincushion. The hair-brush can be kept clean by adding spirits of ammonia to a basin of water, and passing the brush through it several times; then rinse and stand it upright, resting on the point of the handle, to drain.

At least a couple of drawers in the bureau should be left empty, for the convenience of the visitor who may make a prolonged stay.

Do not forget a small basket for scraps of paper and combings of hair. This should be emptied every morning.

And the match-box—keep it filled. What a lovely feeling it will give, if you are restless and wish to rise; you try to light the gas, and there are no matches to be found. The careful hostess will look to it that all these simple details are attended to.

A WATER BOTTLE.

A water bottle is better adapted for drinking water, as it is less exposed to the air of the sleeping room than a pitcher. The water and a tumbler should be sent into the room fresh, just before retiring.

It is to be hoped that the hostess will not forget to prepare her windows with screens, and the bed with a netting, to keep out those pests of city and country —mosquitoes.

The etiquette which pertains to every department of social life is to be observed here. The guest must be made welcome to the comforts provided. The articles specified are all necessary to promote that comfort, and although many expensive ones can be added, still those we have described can be made by

home ingenuity and a moderate outlay in money, and should have a place in every sleeping room, increasing the pleasure of the family as well as that of the guest.

Beautify to your hearts' content, but not at the expense of other's comfort, and never sacrifice taste to display.

Have the best you can afford—but let the home circle share it each day. Your guest will thus never take you at a disadvantage, but will find you ever ready to dispense your hospitality in a simple, unaffected manner.

CHAPTER XXI.

LETTER WRITING.

THE man or woman who can talk well, can write a letter equally well. The thoughts that enable one to shine in conversation can be transferred to paper and win for the writer the same amount of admiration. There is only this difference—that words, as they fall from the lips, have an airy grace of their own, aided by the tone of voice, and play of feature, which written down in set phrases, is lacking. Any person can write a social, friendly letter. Indeed, the chief charm of these epistles is, that they consist of airy nothings, which are not brought under any set rules. But letters to strangers and letters of business must partake of a more formal character; as also letters of regret and those written to congratulate a friend. For these there are certain forms which require to be observed.

INK TO USE.

Never use fancy colored inks. Though once very fashionable, they are no longer deemed elegant. A

clear black ink is the accepted standard. Purchase an ink that flows freely, without sinking into the paper, and will not gum the pen. A rusty brown black is very offensive to the eye.

PAPER AND ENVELOPES.

The style and size and shape of paper changes continually. These matters are always within the province of the stationers who supply them, and who always keep the "latest." But the quality never varies. Always a fine, firm white paper is in demand. If you have a preference for tints, they should be of the most delicate cream, or gray, so faint as scarcely to be observable. Learn to write on unruled paper. It is very easy to do so. Ruled paper is only suitable for business. If you find it too difficult to write without lines, a sheet of heavily ruled paper placed underneath will serve you as a guide. A paper with your monogram is allowable, and in England, where they do many things sensibly, it is the custom to have one's address printed at the head of the sheet. This stands in lieu of writing it in the body of the letter, an omission which many are guilty of. Envelopes are square, and should exactly fit the paper, so that it need not be doubled but once. Ladies may use delicately perfumed paper, but gentlemen should not. Black-edged paper is in vogue with those who

are in mourning. Some people do not use it, however. In writing a letter of condolence to one who is in mourning, you should not adopt a mourning paper. Make use of the stationery you have. It is rude to write to a friend or stranger on a half-sheet of paper, or on a torn sheet. In business houses, the half-sheet is always used, but it is printed for that special purpose. Crossing your pages is positively an insult. Some ladies write across the proper way, then turn and recross, until it would need the patience of the famous Job, to decipher them. The writer remembers, when a girl, of receiving such a letter from a very dear cousin. It was crossed and criss-crossed in every conceivable direction, and in so fine a hand that it rivaled the intricacies of a spider's web. It is needless to say, that to this day the contents of that letter are unknown to the recipient. It awoke the same feelings as expressed by a hero of a novel, who says—in speaking of a similar infliction—"Give me any other torture than this, to read a woman's plaid letter." Paper that is thin or full of specks, is untidy and cheap looking. So are blots, erasures and interlining. Long letters are only welcome to friends who take deep interest in us, and even there "Brevity is the soul of wit," for few have the rare gift of writing lengthy epistles that will not weary.

USE OF FIGURES AND ABBREVIATIONS.

Business people, to save time, date their letters—"2-4-'91—" meaning fourth day, second month of 1891. It is impolite in friendly correspondence. Addresses should be in figures, as "No. 21, Carpenter St.;" the day of the month also, as "Sept. 3." Numerals are not proper in letters. Were you to speak of the century, it would be "the nineteenth century." The age should be spelled out, as "He is sixty to-day." The titles of persons preceding their name, should be abbreviated—"Hon. Reverdy Johnson," "Rev. Dr. Bacon." States are abbreviated when the town precedes them, as "Boston, Mass.;" "Viz." for *videlicit*, meaning "namely," or "to wit;" "*i. e.*" for *id est* (it is;) "*e. g.*" for *exempli gratia* ("for example;") "ult" for ultimo—last month; "prox." for proximo—next month; "inst." for instant—the present month; "etc." for *et cætera*, "and the rest," or "and so on;" "v." or "vs." for versus; "vol."—volume; "chap."—chapter; "A. M.," "M.," and "P. M." for forenoon, noon, and afternoon. Figures are used in denoting sums of money, or large quantities—as "$200,000;" "175,000 barrels;" per cent., "30 per cent.;" degrees of latitude longitude or temperature, unless the degree sign is used, are spelled out; also fractions, in correspondence as "three-fourths," "seven-eighths."

STYLE OF WRITING.

Directions cannot be given for the matter of which a letter should consist. That depends wholly upon the writer. The form of commencing a letter, "Dear Friend, I take my pen in hand to let you know I am well," has long ago become stereotyped and tiresome. It also argues egotism on the part of the writer. Would you have your correspondent imagine that your sole motive for writing is to inform her of the state of your health? And then an unnecessary piece of information is to state that you take your pen in hand. Of course she will suppose that you have done so, by the result. Be original in that, as in all things else. Write as you would talk were your correspondent present. Try and think over what you design writing and say it in the most natural way you can. This is the highest art—to do everything in so artistic and finished a manner, that it will have the appearance of being a second nature.

IMPROPERLY ADDRESSED.

It is estimated that four million letters find their way to the dead letter office annually, because they are improperly addressed. This is a matter for serious consideration. It is best to give the county as well as the town, save for large cities that are so

well known. There are so many names common to towns that unless this precaution is taken, the letter is often missent. We present some forms of address:

Mr. Henry C. Martin,
27 Lafayette St.,
Salem, Mass.

Mrs. Lydia A. Farnum,
44 Easton Ave.,
Union Co. Marysville, O.

Address the Governor of a State, thus:

His Excellency,
Gov. Joseph Fifer,
Springfield, Ill.

To the President, when a personal letter is sent:

To the President,
Executive Mansion,
Washington, D. C.

A gentleman who bears an honorary title can be addressed thus:

Rev. A. C. Hill D. D., LL.D.,
Chancellor of University,
Troy, N. Y.

A letter to any member of the President's cabinet will reach him thus:

Hon. T. W. Talbot,
Secretary of the Navy, (Army, Treasury, etc.) Washington, D. C.

A letter of introduction is always left unsealed and the envelope is addressed thus:

Col. Robert O. Ellis,
Zenia, O.

Introducing Mr. Fred Osmun.

Business letters are universally printed now with a line or two like the following, on the upper left-hand corner:

If not called for in 10 days,
return to ADAMS & Co.,
48 La Salle St., Chicago. STAMP.

MR. WILLIAM HILTON,
Mishawaka,
Ind.

A note intrusted to the care of another to be delivered personally, is addressed thus:

Miss Mabel Evans,
City.

Kindness of Mr. Warren Hastings.

FRENCH PHRASES.

There are some phrases from the French which are

often met in notes and invitations. We add those most commonly used:

FRENCH PHRASE.	ABBREVIATION.	MEANING.
Repondez s'il vous plait.	R. S. V. P.	Reply if you please.
Pour prendre conge.	P. P. C.	To take leave.
Pour dire adieu.	P. D. A.	To say farewell.
En ville.	E. V.	In the town or city.
Costume de rigueur.		Costumes to be full dress.
Fete champetre.		A country (or rural) entertainment.
Soiree dansante.		A dancing party.
Bal masque.		A masquerade ball.
Soiree musicale.		A musical entertainment.

ADDING POSTSCRIPTS.—UNDERSCORING.

It is charged against ladies that they will add postscripts. This is not alone a fault of the fair sex. We have seen a long, rambling letter written by one of the sterner sex which contained the pith of the whole matter in the postscript. It is in bad taste in either sex. Underscoring is still more to be deprecated. It is well called "the refuge of the feebly forcible." Where it is indulged in too lavishly it weakens the point of what the writer aims to say, and means nothing. The occasional use of an italic word sometimes conveys an idea a little more directly, but the habit of underscoring is best never practiced.

A FEW HINTS.

Do not attempt a letter unless you have something to say.

Never write an anonymous letter. It is cowardly. The recipient of such a letter should quietly burn it. The man or woman who dares not sign his or her name is unworthy of notice.

Do not write a letter while in anger. You will surely say too much, which you will regret. Written words stand as living witnesses against you and cannot be recalled.

Address your superiors with respect. Do not write flippantly to any one. Even with friends you should maintain a certain reserve.

Do not commit a secret to paper. You can never tell what use may be made of it, or into whose hands it may fall.

In writing to another, making an inquiry, or on any business of your own, inclose a stamp for reply. See that any letter you write is fully prepaid. It is humiliating to one's pride to learn that another was compelled to make up his deficiency.

HEADING FOR LETTERS.

Commence a business letter near the top; a social letter should be begun about one-third the way down.

Here are several forms:

CHICAGO, Ill., Dec. 22, 1890.

Or the county may be added:

CHICAGO, Cook Co., Ill., Dec. 22, 1890.

Full address is added sometimes:

384 W. Congress St.,
Chicago, Ill.,
Dec. 22, 1890.

When writing from a college, or a hotel, those places may be affixed also. A more ceremonious mode is to place the date at the close of the letter:

Yours sincerely,
HATTIE WHITE.
CHICAGO, Aug. 24, 1890.

The name of the person to whom the letter is addressed is placed on the next line below the heading, and if to a stranger or a business man this is the fashion:

MR. HORATIO WINTERS,
25 Genesee St.,
Batavia, N. Y.
Dear Sir:—Having received, etc.

LETTERS TO FRIENDS AND OTHERS.

If letters to familiar friends, the salutation begins the letter, and their full name and address are written at the lower left-hand corner of the last page. Many titles are sanctioned by usage. A minister is ad-

dressed as Rev. Jerome Wellington, without any additional title. He may be saluted as Reverend Sir, or Dear Sir. A doctor of medicine is C. B. Wallace, M. D., or Dr. C. B. Wallace. A lawyer is the only person entitled to the "Esq.," although many foolishly imagine that they are adding dignity to a plain citizen by addressing him as "Esq." Nothing is more absurd or uncalled for.

SALUTATIONS USED.

Business men can be addressed as "Gentlemen," or "Sirs;" others are "Dear Sir," or "Sir," or "Hon. John Brown—Dear Sir." Any of these are sanctioned by usage. To a married lady one should address himself as "My Dear Madam," or omit the "My." "My Dear Mrs. Hatch." Friends who have known each other for years will naturally adopt more familiar salutations, which are decided by themselves on the strength of their acquaintance and good sense. So, also, members of a family, schoolmates, college chums and lovers are not expected to be bound by any particular formulas, but should avoid any silly and effusive terms of endearment.

An unmarried lady may be addressed as "My Dear Miss Felton," or among friends, as "Dear Marian." It is a pity that our language does not afford us a designation for an unmarried lady similar to the French word "Mademoiselle."

SIGNATURES.

To prevent confusion a lady should sign herself by her title, as *Mrs.* Jennie Smith," or "*Miss* Flora Harlow," when writing to strangers or answering business correspondence. Never sign initials alone, as "F. Smith." That would lead most people to believe that the writer was a gentleman.

RECEIPTS.

Many ladies do not know exactly how a receipt should be made out. We give two as the correct forms:

NEW HAVEN, Ct., May 1, 1889.

$25.

Received from Henry Harvey twenty-five dollars to apply on account.

GREEN, STEPHENSON & Co.

MEMPHIS, Tenn., Oct. 4, 1888.

$50.

Received from Charles Bliss fifty dollars in full of all demands to date.

ZEIGLER, WATERS & Co.

There are printed forms for bank checks, drafts, notes, etc., which render it superfluous to give them here.

REPLYING TO LETTERS.

A reply should promptly follow the receipt of a

letter; it cannot be civilly delayed for any great length of time. It is customary to begin a reply by noticing the date of the letter to which an answer is given.

One of the following forms is generally adopted:

"I hasten to answer the letter which you did me the honor of writing on the——."

"I have received the letter with which you favored me on the ——."

"I have not been able, until this moment, to answer the letter which you did me the honor of writing on the ——."

"I will not burden my letter with useless apologies, but confess frankly that I have been a little dilatory, and hope that you will pardon me."

CLOSING A LETTER.

This is a matter which also depends upon the nearness of friendship or familiarity. Either of these forms are made use of—"Yours sincerely," "Ever yours," "Truly yours," "Yours respectfully," "Cordially yours," "Very respectfully," "I have the honor to be

"Your obedient servant,

"DAVID MACK."

The proper form will naturally suggest itself.

USE OF THE THIRD PERSON.

Many people confuse the first and third persons.

The custom of using the third person is confined to notes of invitation, and those who cling to old customs. But if the third person is made use of, adhere to it. Don't write "Miss Clara Lake regrets that she cannot accept Mrs. Hunt's kind invitation. *I* am away from the city." Or, "Mrs. Collins will call at Mr. Peck's store on Saturday to look at some rings.

"Very truly yours,

"HARRIET COLLINS."

Such a note requires no signature at all. These are errors that the best informed people are apt to make, but must be guarded against.

POSTAL CARDS.

It is almost considered an insult by some people to receive a postal card. They are very useful for business purposes, or for sending orders by mail, but for social correspondence are improper. It is not good manners to send personal notes that are open to inspection.

SEALING WAX AND WAFERS.

The use of sealing wax is again coming into favor. "Fastidious people prefer wax, but it is much better to use the regular gummed envelope than to make a great slovenly seal on an envelope. Every lady should learn how to seal a letter neatly. A good impression may be obtained by covering the face of the

seal with linseed oil, dusting it with rouge, and then pressing it firmly and rapidly on the soft wax. Either red or black wax is proper, but wafers should never be used."

A NEAT LETTER.

No matter whom you are writing to, no degree of intimacy excuses a slovenly, blotted letter, which is half full of erasures. Attention to neatness and legibility is of the greatest importance. Write a plain hand, free from flourishes. An ornamental hand will do for a copy-book or a writing-master, but few of your correspondents will care for gymnastics in your handwriting. Errors in grammar and spelling expose the writer to sharp criticism.

Married women are addressed by the names of their husbands. The use of the first or baptismal name signifies that the lady is single or else a widow. No letter should be sealed up until it has been read over, and any error or doubtful statement corrected.

ABBREVIATING WORDS.

Abbreviations of titles, states, offices, etc., are correct; but to abbreviate common, everyday words, as some do, such as "dr." for "dear," ans. " for "answer," "&" for "and," is in bad taste. They call it "phonetic"—it should rather be dubbed foolish. Figures are out of their place when used in a sentence to

shorten it, as "He visited 4 houses," for "four houses."

WRITING TO STRANGERS.

Young girls often thoughtlessly begin a correspondence with strangers. A romantic girl whose training has been neglected may begin this dangerous amusement. But it had best be discontinued at once. The young man who writes thus to a young girl is usually lacking in lady friends, and a young lady must be wanting in self-respect to permit such a breach of propriety. He is sure to show her letters, and boast of his conquest, and perhaps even attack her good name.

In a book devoted to the best usages prevalent in society we cannot give a "model letter-writer," and therefore we must content ourselves with the hints we have given. But a few words on what is required in the composition of a letter are not amiss: "Purity, propriety and precision, chiefly in regard to words and phrases; and perspicuity, unity and strength in regard to sentences. He who writes with purity avoids all phraseology that is foreign, uncouth, or ill-derived; he who writes with propriety selects the most appropriate, the very best expressions, and generally displays sound judgment and good taste; he who writes with precision is careful to state exactly what he means, all that he means, all that is necessary, and nothing more."

CHAPTER XXII.

TASTE AND HARMONY IN DRESS.

ONE of the first duties a young girl owes to herself is to make herself attractive personally. No living human being can afford to sneer at personal appearance, nor neglect to care for such gifts as nature has bestowed.

It is taught and drilled into boys from their earliest years that they must be strong, manly and self-reliant. Why should not girls be taught with equal consistency that they owe it to themselves to enhance the charms they may possess, and render themselves more engaging by being fittingly attired?

It is not necessary that the item of expense should enter into the matter at all. The best-dressed women are many times those who are very economical in their outlay of money, but who devote time, thought and genius to the production of a toilet which shall be becoming and adapted to their position in life.

DRESS AND MANNERS.

To be well-dressed gives one an ease of manner that

is pleasant to see. It is the experience of everyone that the consciousness of being well-dressed gives a self-possession that they can never have, if they feel that they are shabby-looking or that their clothes are unbecoming. They forget self in the first instance; in the second they cannot banish self.

It is an obligation owed society to be attractive outwardly as well as mentally; to be careful not to offend correct taste by the exhibition of glaring colors and inharmonious contrasts.

BEAUTY A COMMON GIFT.

Beauty is a gift, and everyone can lay claim to some share of this inheritance, whether it lie in a symmetrical form, beautiful eyes, a sweet voice, or a fine contour. When these charms are increased by careful attention to the details of dress, and a due regard for good taste, coupled with an agreeable manner, men cry out—"How beautiful!"

BE CONSIDERATE.

No one should tell a young girl that she is plain and forbidding. In oversensitive natures it implants a shrinking timidity that results in utter indifference to self, and soon neglectful habits creep in. They slight their teeth, or their complexion. They allow their hands to grow coarse and rough, and many other

equally untidy habits follow. Boys as well as girls who are plain should study the little graces of dress and manner even more closely than their more beautiful neighbors. The social circle who are outwardly plain, but whose cultivation and taste have given them a beauty of their own, which is far superior to mere physical loveliness alone.

A QUESTION ABOUT DRESS.

The questions a lady should ask herself are—"Is my dress suitable to the occasion?" and—"Is it becoming?" Americans have the reputation of being among the best-dressed people on earth; that is, they wear the richest materials. But there is often a sad incongruity between their apparel and their position in life. By this we do not mean that they should wear a dress which would serve as a badge of their social status, but they should adapt their dress to their circumstances and occupation. The young lady in business should not wear a dress to and from her office suitable only for a drawing-room, nor should a gentleman don a dress-coat, and elegant necktie while he carried his lunch box in one hand, and held on to the strap in a street-car with the other. Ladies when shopping, assume their most expensive garments, and the girl of all-work leaves the house by the back door, dressed in such close imitation of her mistress that it puzzles

a stranger to place her. These errors of judgment on the part of both are easily remedied. Dress according to the occasion. No matter how rich the material, or how elegantly it is fashioned, if it is not proper for the time and season, no lady is well dressed.

DRESSMAKERS NOT INFALLIBLE.

Too many ladies accept the dictum of a dressmaker or milliner, and are persuaded into adopting styles of dress that are very unsuitable to them, merely because they are "fashionable." It is the province of a dressmaker to bring to her customer's notice the newest *fashion*, and not to inquire whether they are likely to make her look like a fright or not. Ladies should think for themselves, and study their individual features and forms; they will then make fashion their subject, and not their tyrant.

LOVE OF DRESS.

We do not intend to say that women should make love of dress a ruling passion. It is apt then to become a fatal love, bringing misery and woe in its train. But they should study dress as a means, and not as an end, that they may become artistic and inventive. Mrs. S. who is slight, fair, with dark eyes and hair, wears a crimson dress, which brightens her clear skin; Mrs. J. who is short, fat, freckled, with red hair, ad-

miring her friend's dress, at once procures its counterpart, and the effect can be imagined.

OVERDRESSING.

Avoid overdressing. A lady should not serve as a lay figure, on which her whole wardrobe is displayed. It has a bad moral effect, and is the mark of a vulgar mind. It exposes young girls to unfair criticisms, and makes older women appear ridiculous. Overdressing is particularly an error into which school-girls are liable to fall. A writer on this point, who assumes that boys' schools are vastly superior to girls, not only in the manner of teaching, but in the comfort and care of the students, refers to the cost, thus: "It takes from one to two thousand dollars a year to support a girl at these schools, including the expense of dresses." The concluding lines are so apropos, and so fully state the case, that we give them without comment: "There are a great many young ladies in American boarding-schools whose dress costs a thousand dollars a year, or even more than that sum. The effect of this overdressing on the spirit and manners of those who indulge in it, as well as those who are compelled to economical toilets, is readily apprehended by women, if not by men. Human nature in a girl is, perhaps, as human as it is anywhere, and so there comes to be a certain degree of

emulation or competition in dress among school-girls and altogether too much envy and heart-burning."

The parents enter into this feeling, and strain every nerve that their girls may appear as well-dressed as their companions. What is the result? The girl leaves school, her mind not half-fitted for the practical life-work before her, with a love of dress paramount to other and more important interests.

JUDGED BY STRANGERS.

While expensive dressing or that beyond our means must not be our aim, still a certain regard for looks is a duty we owe ourselves. It is certain that we are judged by strangers, on the strength of our personal appearance. It is related of some great painter that, calling on a man who stood high in Napoleon's council, and being shabbily dressed, he met with a cold reception. But his host, after conversing with him awhile, discovered talent and sense, and on the young artist's departure accompanied him to the antechamber. The change in manner awoke a surprise which must have written itself upon the artist's face, for the great man did not wait for an inquiry, but said—"My young friend, we receive an unknown person according to his dress; we take leave of him according to his merit."

A GENTLEMAN'S DRESS.

A gentleman should give the same scrupulous attention to neat dressing that a lady does. He need not be a dandy, but he cannot afford to neglect his personal appearance. His clothes should fit him perfectly, his hat and shoes must be faultless. His hair does not call for the attention which a lady's requires, because it is short, and always cut in one fashion, but it should be regularly brushed and cared for. His beard should be kept trimmed and well-combed, and his finger nails should be scrupulously clean. His linen should be changed as soon as soiled, and his ties should be neat and tasteful, not loud and flashy. A man of sense can always please, but he is just as dependent on outward appearance for first impressions, as any lady.

DRESS ACCORDING TO AGE.

It is no doubt, a hard matter to grow old gracefully. But both sexes should learn to modify their dress with approaching age. The tints of complexion and outlines of form change, and the dress should change also. A man who has worn a beard all his life, and who, when he is fifty suddenly shaves it off, and dons a jockey cap or a "crush" hat, looks quite as silly in his affectation of youthfulness, as does the woman of the same age, who assumes a girlish hat or a brill-

iant-hued dress. There is a certain beauty belonging to each year of life, and the woman who dresses in consonance with her age, her figure and her face, no matter whether she be young or middle-aged, will never excite the smile of derision.

CONSISTENCY IN MATERIALS.

It is a great mistake to put cheap trimming on a handsome dress, or expensive ornaments on a cheap and flimsy material. A fine bonnet is entirely out of place with a shabby dress. Here as elsewhere, everything should be in accord. And do not when you go to market, or shopping, wear a dress rich enough for the opera, under the impression that only rich dress will stamp your social status, and prove to the world that you belong to "the upper ten." Neither is the house of God the place for such fine dressing. Showy dresses are not proper save at receptions, theater, opera, or like places.

CHILDREN'S FASHIONS.

If Kate Greenaway accomplished nothing else, by her introduction of the charming little costumes for children, she has put the mothers on the sensible road, and we see no longer the frail little morsels, with dresses to their knees, limbs shivering, exposed to the cold in a manner that would bring tears to the eyes, were

those little ones the offspring of the poor, and necessity compelled it. Warm dressing in childhood lays the foundation for a healthy maturity. We hear no more of "hardening children." Sensible, warm garments for winter, the universal use of woolen underwear, and the adoption of those pretty, long "grandma" dresses and cloaks, has effected a wonderful revolution in favor of better health for the future.

DRESS NEATLY AT HOME.

If a lady would retain her influence with her husband, she will never appear untidily dressed. No man is pleased with careless, or slovenly dress. And no woman can respect an untidy husband. Both should dress for each other's eyes, and not neglect those little efforts to beautify themselves, that pleased so much when they were single. The most sensible and hard-headed of men take pride in their wives' and daughters' appearance. And it is with a feeling of certainty that he invites a friend to accompany him home at any time, knowing that he will not be mortified by finding his wife not presentable.

A LADY'S EVENING DRESS.

As an "evening" dress is designed for all manner of festivities, it should be of as rich material and as elegantly made, as can be afforded. The colors

should be harmonious; the dress should not be so low in the neck as to excite remark. Jewelry is worn; diamonds or pearls are especially adapted to evening wear. The dress should be cut in the latest fashion, but as that changes with every moon, it is impossible to give directions on this point.

DRESS FOR YOUNG GIRLS.

Young girls do not look well in plush or velvet. Dresses of these goods are too heavy and luxurious for their fresh young faces, which should be set off with graceful, clinging fabrics. Many girls select materials that are too old for them. Older charms can wear garments of heavy texture. We have spoken of the useless display which school-girls make, and which is prejudicial to that freedom of thought and action which is the chief charm of girlhood. Simple fabrics, of small figures, prettily trimmed, and fitting the lithe young forms neatly, but never tightly, are best for the young.

BALL DRESS.

Here the taste for elegant dressing can be gratified to the utmost, as it is expected. Those who dance much, however, should wear something of light materials. There is no limit to colors. The more varied, the more brilliant is the scene under the glow of the

gas-light. Jewelry is worn, but young people should wear natural flowers. Elderly ladies do not wear low-necked dresses, and those who do, throw a lace scarf or shawl over the shoulders. Steele once said that "Diamonds may tempt a man to steal a woman, but never to love her." This may be some consolation to those ladies who do not own them.

OPERA DRESS.

The dress may be very elegant for operas, consisting of a full evening costume, and the hair should be dressed with flowers or ornaments. Bonnets are not worn.

MORNING DRESS.

The dress should be simple and inexpensive, but made nicely, and linen cuffs and collars are worn, or ruches. Jewelry is forbidden by good taste. On special reception days a lady may dress more expensively. A lady engaged in household affairs may see her callers in her morning dress, but it must always be neat.

WALKING DRESS.

These dresses should be made for service; never so long that they will sweep the walk. Black or brown or slate are nice relieved by bright colors in moderation. The gloves should match in color. Fashion is sensible in many respects, and ladies are no longer

afraid to clothe their feet in strong, serviceable shoes.

RIDING HABIT.

"A riding habit should fit neatly without being too tight. Too great length of skirt is dangerous; it is best when full enough to cover the feet. If too long its entanglement may throw the rider, and at best it will be bespattered with mud or covered with dust. Water-proof material is the best, though for summer something lighter may be substituted, in which case a row or two of shot should be stitched into the bottom of the breadths. The waist should be buttoned to the throat and the sleeves, close-fitting, should extend to the wrists, with linen cuffs under them. If not too warm the riding skirt may be buttoned over an ordinary skirt, so that when dismounted the former may be removed and a complete walking suit remain. The hat varies in shape and style with the season, but the neat jockey caps now worn are both sensible, convenient and secure. Whatever the style, the trimming should be plain and simple, and so arranged that it cannot blow into the rider's eyes or inconvenience her by coming off."

DRIVING DRESS.

In a close carriage a lady may suit herself as to her dress. Delicate or bright colors will not withstand

the sun and dust of an open carriage, and preserve their freshness. Navy-blue flannels, brown cashmeres or dark silks are best for these occasions.

GARDEN PARTY DRESS.

The dress should be of mere walking length, that is, to clear the ground. Light wool, grenadine, or lawn are pretty; the color should be pretty, and the fit graceful. The hostess receives on the lawn, and wears her hat or bonnet.

TRAVELING DRESS.

Comfort and protection from dust are the requirements of a traveling dress. Soft, neutral tints may be chosen, and a smooth-surfaced material which does not retain the dust. The dress should be made plain, and quite short. Collars and cuffs are worn. A gossamer and warm woolen shawl must be carried, as also a sachel containing a change of collars, cuffs, gloves, handkerchiefs, toilet articles and towels. A traveling dress should be well supplied with pockets.

LAWN-TENNIS SUIT.

The pretty stripes, soft flannels, and delicately shaded plaids are worn for lawn-tennis, croquet and archery suits. A very handsome suit can be made up at very little cost. The skirt should be short, and

the boots or shoes worn very handsome, but serviceable, as these games are admirably adapted for showing off a pretty foot. The waist is generally made blouse shape, as it gives greater freedom of motion.

A FEW HINTS.

Black silk is in place on every occasion. A lady should always count a black cashmere among her possessions. They are always useful and appropriate. White can only be worn by young, slender, and pretty women. Little women should affect small figures, delicate spotted linen, etc. Large ones cannot wear coquettish little bonnets and doll-like hats. Stripes give height to a person, and plaids apparently reduce the size. A short, squatty woman looks clumsy in a shawl. Tall figures are able to wear them.

Another matter that requires judgment is the color chosen. Any color that makes the complexion pale and sickly will mar beauty. A thin woman looks still more pinched in black. A full figure should have the waist of the dress trimmed in vest or bretelle style. Dark colors are becoming to large people.

A tiny woman should not wear a very large hat. A large woman looks well in one. It is very difficult to tell what colors will harmonize. We give a full list of those which do, and hope it will be of some assistance to ladies in making up a costume:

Blue and salmon color.
Blue and drab.
Blue and orange.
Blue and white.
Blue and straw color.
Blue and maize.
Blue and chestnut.
Blue and brown.
Blue and black.
Blue and gold.
Blue, scarlet and purple
Blue, orange and black.
Blue, orange, and green.
Blue, brown, crimson and gold.
Blue, orange, black and white.
Black and white.
Black and orange.
Black and maize.
Black and scarlet.
Black and lilac.
Black and pink.
Black and slate color.
Black and drab.
Black and buff.
Black, yellow and crimson.
Black, orange, blue and scarlet.
Crimson and drab.
Crimson and gold.
Crimson and orange.
Crimson and maize.
Crimson and purple.
Green and scarlet.
Green, scarlet and blue.
Green, crimson, blue and gold.
Green and gold.
Green and yellow.
Green and orange.
Lilac and crimson.
Lilac, scarlet, black and white.
Lilac, gold and crimson.
Lilac, yellow, scarlet and white.
Lilac and gold.
Lilac and maize.
Lilac and cherry.
Lilac and scarlet.
Purple, scarlet and gold.
Purple, scarlet and white.
Purple, scarlet, blue and orange.
Purple, scarlet, blue, yellow and black.
Purple and gold.
Purple and orange,
Purple and maize.
Purple and blue.
Red and gold.
Red and white.
Red and gray.
Red, orange and green.
Red, yellow and black.
Red, gold, black and white.
Scarlet and slate color.
Scarlet, black and white.
Scarlet, blue and white.
Scarlet, blue and yellow.
Scarlet, blue, black and yellow.
White and scarlet.

White and crimson.
White and cherry.
White and pink.
White and brown.
Yellow and chestnut.
Yellow and brown.
Yellow and red.
Yellow and crimson.
Yellow and black.
Yellow, purple and crimson.
Yellow, purple, scarlet and blue.
Yellow and purple.
Yellow and violet.

CHAPTER XXIII.

THE BOYS AND GIRLS AT HOME.

THE boys and girls are the pride of the happy homes, as well as the hope of our nation. The young people of America are the favored of the world. Here every youth is invited to as proud a place as he can attain to by force of mental powers. There is no limit to his opportunities. The humblest, by energy and application, may become the greatest; poverty may lose itself in the golden luster of wealth; obscurity may blossom into fame; the newsboy may become a hero; the tailor's apprentice a President.

Intellect, principle and character are the foundation stones of greatness. Nature bestows the first of these, but the last two are molded by yourselves; and without them, intellect, although it dazzles like the sun at noonday, will not achieve lasting success or renown.

From the beginning of life to the present hour the long pathway is strewn with the wrecks of men and women who, but for want of principles, might have enshrined their memories in the hearts of their fellow-

creatures. Our land is full of the dark disfiguring shadows cast by the records of brilliant men whose unprincipled lives have saddened all who watched their careers. They start out from the list of the pure and true like black clouds and are mute but eloquent warnings to the young against neglecting the formation of character.

Every boy and girl must be taught that it is character that determines their usefulness. It is a rock on which to build, feeling sure that the fabric can never be shaken. When temptation comes, it finds all vulnerable, just in proportion to the strength of character possessed.

Character does not mean reputation. Many have fair reputations, and yet are destitute of character—that firm and abiding principle which gives them power and strength to judge between right and wrong, and to act according to its decisions.

So many court the "bubble, reputation," with no care to build up a character, so that they stand well in the eyes of the world, that it is no wonder that their downfall is often speedy and sudden.

Boys and girls are too apt to forget how much they are indebted to their parents for all that helps to brighten their lives. They take the good things that fall to their share, as if they were their unquestioned right, and never ask how much of toil and sorrow are

involved on the part of the parents. To a certain degree it is their duty to provide many things—a comfortable home, an education, and moral instruction. But most kind parents go far beyond the fulfillment of those duties in their anxiety to do all they can for the children of their love.

Such parents subject themselves to hard and constant labor (or if not actual labor to perpetual anxiety) that they may accumulate something for their boys and girls. There is scarce a father who when asked why he makes life such a continual grind, but will answer, "I want to have my children provided for—I don't want them to have as hard a time as I have."

It is a generous motive, but it is unjust to themselves and to the children. Unjust to themselves as it deprives them of the chance for rest and mental culture. They become mere machines, losing all taste for social enjoyments, and unfitting themselves for companions to the ones for whom they are striving. The injustice to the boys and girls lies in the fact that, finding a fortune laid by ready for them, they seldom care to acquire those stern habits of industry, self-reliance and thrift necessary to pilot them through the world. Thus a twofold evil is wrought, and the home, business life and the State, are equally losers.

Boys and girls should be liberally provided with

those home pleasures which make it a place to love to be. And among them ranks music first. We never met one who did not appreciate musical sounds, from the little babe whose eyes turn so swiftly to the uncomprehended sounds, to the feeble old man, whose ears are growing dim.

To some, the word music conveys the idea of an expensive instrument, and a fine performer to bring out the tones of that instrument. These are agreeable to have, but many homes where these cannot be obtained, can have the music of blended voices and sweet harmony.

Home is the spot where music is the expression of the purest emotions, for it is within every heart.

The trees, rustling perpetually, breathe music. The birds are Nature's songsters. Dreams of a fairer world are filled with celestial harmony. And in the home sweet songs should have their part in strengthening its ties, and drawing nearer those who dwell therein.

There are many lessons which the young girl must take home to herself, ere she is prepared to go into society. One of the commonest faults is that freedom of manner which passes for friendliness. Earl Dufferin once, when making an address to the young ladies of a school at Quebec, gently reproved them for using pet names in public. The subject might have

been pursued further, for there exists too great freedom of manner between the young people of to-day. A young lady should frown down any young man who addresses her with that air of coarse familiarity which some assume. They mistake freedom of speech for frankness; familiarity for ease of manner; and adopt the habit of calling their lady friends by their Christian names, before strangers, which is undignified and ill-bred.

Primness or prudishness are distasteful, and arouse antagonism. But there is a gentle dignity, a serenity of manner which implies a warm and gentle nature, which does not conflict with friendly mirth and enjoyment.

The young girl who unites these genial qualities with refinement—who is mirth-loving, dignified and affable; who, while she has a large circle of ardent friends of either sex, does not expose herself to the faintest approach to rudeness, and whose principles are fixed, her heart tender and true, and her manners gentle, is indeed, in truth and in spirit, a real lady!

Don't talk slang. There are girls, and just as many boys, who think they must have a stock of slang phrases at hand to embellish conversation with, or else they will be deemed lacking in worldly knowledge. If that is really your idea, it would not be a bad plan to write out all the popular phrases of the

day, and keep your brothers at hand to lay them in between the pauses, as you would make sandwiches. It would save the listener the shock of hearing them from your lips, although, as we said, slang is not as elegant from their lips as plain, straightforward language.

These phrases have usually been coined by uncultivated persons, or have been random utterances, applicable to some occurrence entirely foreign to the common use of the saying.

How unsuited to all conceptions of womanly character to hear such repulsive words from the sweet and delicate lips of a young girl. It is a shock to the finer feelings of a young man, no matter if he is a trifle given to that style of speech himself, and his respect for womanly delicacy is immeasurably lowered. He has been told that girls are modest, retiring, and artless. How does he reconcile this with the answer some timid appearing little Miss may give to some question—"Not for Joe!" or "I can't see it!" or to hear her declare to some other fairy-like creature, alluding to some one who has offended her, that she "will go for him!"

Slang imparts a flippant, impertinent air, which is never the mark of a true lady, and she cannot pass current in society as such.

Be as witty, cheerful, light-hearted as you can.

Say all the funny things which come into your mind, so they are simply uttered. But wherever you are, no matter how strong the temptation, abjure slang phrases.

Boys, be equally careful to discard coarseness and profanity. A boy's language should be chosen with a view to correct speaking, and clearness. Rough phrases are the outgrowth of a rough nature, and will stamp those who utter them as low and debased. The contact a boy has with rough companions makes him careless and thoughtless, but it is his duty to guard his tongue, vigilantly. Show respect to your elders; avoid rough and boisterous intimates, and attach yourselves to your homes. Be as jolly as you please. It is healthful to have a merry boy or girl in the home, ready to laugh at anything ludicrous, and able to create sport for the rest. There are enough to reflect the sad side of life, or its irritable side, or its sober side. There should be some to awaken the mirth that often trembles just below the surface of painful experiences. A real, impetuous laugh dissipates the darkness, and brings genuine daylight. But the fun must be sincere—the laugh no dry, half-hearted one. It should be spontaneous, irresistible, infectious. Such laughs are catching, for it is hard not to be joyous when we see others so, who are in earnest about it.

If the boys and girls prize their homes as they should, they will value the priceless opportunities afforded them of becoming useful and renowned. May they study the causes of failure of those who have preceded them, and shun them as they love their own good names, and hope for an honored future.

Be true, honest, faithful and industrious. Live so that the world will need you, and the parents who love you will be proud of your success.

Who knows how far to trust a friend,
  How far to hate a foe?
Just when to speak a kindly Yes,
  And when a sturdy No?
Who knows—the grim old Grecian sage
  Says gravely, from my shelf,
The wisest man in all the world
  Is he who knows himself.

CHAPTER XXIV.

THE HOUSE OF MOURNING.

THE customs of society have undergone a remarkable change within the last decade. A few years ago death and its surroundings were terribly somber and gloomy. Death will ever, so long as the world stands, be associated with dread and anguish, for to die is to take a step into that unknown land, and true hearts that are bereaved will mourn deeply and long. The human mind will ever be appalled at its solemn silence, and only the eye of faith can pierce the gloom.

It is a healthy sign when the customs of a people begin to lose their forbidding character, and the surroundings are made more beautiful—more comforting.

PARADE OF GRIEF.

Ostentation is forbidden by good taste. The mourner who exhibits an unseemly fear lest her bonnet will not be becoming, has not that tender affection which will live long after its object has gone hence, and we need not fear that her heart will break.

But to the grief-stricken one who will not be comforted, like Rachel, "because they are not," few words can be said. It is kinder to leave them to weep, only praying that He who holds them tenderly in His hands, may bring them peace.

ATTENDING TO TRIFLES.

Many people are shocked at the attention to trifling details which some sorrowing mourners show. This is no evidence of a lack of grief; it merely shows that the habit of attending to daily matters goes right on. And to such it is a blessing that, in the first prostration of a great grief these purely mechanical matters can engage their attention and divert them, if even for a short time, from sorrow.

BEFORE THE FUNERAL.

The manner of caring for the dead is growing gradually into a closer imitation of life, and we see the dear ones now lying in that peaceful repose which gives hope to those who view them. No longer does the gruesome and chilling shroud enwrap the form. The garments worn in life have taken its place, and men and women are dressed as in life. It gives a feeling of comfort to see them thus, for it imparts a natural look which could never accompany the shroud.

Flowers are strewn about the placid face, and one

cannot but remember those grand lines from Bryant:

"He wraps the drapery of his couch about him,
And lies down to pleasant dreams.'

WATCHING THE DEAD.

It is no longer the custom to watch the dead—an excellent omission, for many of those vigils were unseemly in their mirth. Some friend or relative or friend sits up in order to give the dead any attention necessary. The preparation of the deceased is always attended to by some kindly friends who are not members of the family, and that agonizing duty is spared the afflicted ones. It is more thoughtful for someone to volunteer to remain with the family, through the long sad night hours. It makes the grief and loneliness of the house less oppressive.

CRAPE ON THE DOOR.

"Ring the bell softly,
There's crape on the door."

Black crape tied with white ribbon is placed upon the door or bell knob, as an indication that the dread visitor has entered the home, and borne away another prize. This should deter the caller from ringing, if it is possible to bring the attendant to the door without doing so. No one knows save those who have passed through a sorrow, how the clang of a bell,

with its noisy reminder of active life, jars upon the nerves. In many houses, the hall door is left ajar, that friends may enter quietly. The kindly instincts of the heart tell them to speak softly, and be helpful and sympathetic.

White crape looped with white ribbon is appropriate for a child or young person. For the aged, black crape and black ribbon are used.

PALL-BEARERS.

From six to eight pall-bearers are chosen from the immediate friends of the deceased, and near to him in age. A very young girl may be conveyed to the hearse by girls of her own age. The duty of the pall-bearers is to carry the coffin from the house to the hearse—also from the hearse to the grave. The carriage in which they ride precedes the hearse. They are provided with black gloves and crape for the arm, when attending an elderly person, but wear white gloves and white crape for a young person. These are furnished by the family through the undertaker. Notes are sent to those who are to act in this capacity, requesting their services.

AT THE HOUSE OF MOURNING.

When the sad event has become known, friends call to offer their services, but the afflicted ones are

not expected to see any save their most particular friends, whose duty it is to make all arrangements for the burial, consulting with those most interested about the details, receive those who call, or fulfill any and every requirement that may arise. Visits of condolence are not made until after the funeral.

CARRIAGES.

The family decides about how many it wishes to invite to the interment, and provides carriages for them. A list is made out, and given to the undertaker, that he may know about how many carriages will be needed, and in what order to arrange them. Many bring their own carriages, but a certain number is provided by the family, among which are those for the pall-bearers, and clergyman, when he accompanies the dead to the grave.

FUNERAL INVITATIONS.

In cities and towns where death notices are inserted in the papers, the words "Friends invited," is sufficient invitation to the funeral. But in smaller places, it becomes necessary to issue invitations to those whose presence is desired. The invitations are engraved on small-sized note paper, with wide black border, in this manner:

"Yourself and family are respectfully invited to

attend the funeral of Miss Stella Mason, from her late residence (number of residence or the church, if the services are to be held there may be placed here) on Wednesday, July 14th, at 11 o'clock A. M. Burial at Forest Home Cemetery."

Do not slight an invitation to a funeral.

FUNERAL SERVICES.

When the funeral is held at the house, the family do not view the remains after the people have begun to assemble. Just before the clergyman begins the services the mourners are seated near the casket, the nearest one at the head, and the others following in order of kinship. If it is possible, they are placed in a room adjoining, where the words of the service can be heard. They are thus spared the pain of giving way to their grief before strangers.

Those who are present should look at the dead before they take their seats for the service, although it is customary for the master of ceremonies (usually the undertaker) ere the coffin lid is closed, to invite all who so desire, to take a last look, ere parting forever.

The casket is never opened at the church, unless it is the funeral of a prominent man and numbers go to the church for that purpose, whom the house would not accommodate.

The family, together with those who are to be present at the interment, should be allowed to pass from the house or church before the others do.

"FUNERAL PRIVATE."

This announcement has caused many to remain away from a funeral, lest they intrude. But it merely means that the interment will be private, only a few near friends accompanying the remains to the grave; but at the services all who choose to come will be welcome.

FLOWERS.

How tenderly these emblems of purity and beauty speak to the mourning heart. They are the tokens of sympathy sent by friends to comfort the lonely ones. Their fragrance mingles with the memory of the dear one who has gone. How fitting that their exquisite beauty and perfume should mingle with the last sad rites and consolation be found by silently breathing the heart's emotions in their blossoms, for

"They are love's last gifts; bring flowers, pale flowers."

ORDER OF FUNERAL.

The carriages containing the clergyman and pall-bearers come first. The hearse follows, and behind that are the carriages of the immediate mourners, in their proper order. At the place of burial the minister

precedes the coffin. An undertaker who is competent, always directs all the details, so that the family have no part in any such painful duty.

MILITARY FUNERALS.

The sword and sash of an army or navy officer are laid across the coffin lid, and the national flag is draped over him. When the deceased is buried with Masonic or other honors, the lodge or body to which he belongs, conducts the funeral according to its own formulas. In case the deceased is a member of an organization that expects to conduct the services, prompt notice should be sent them, so that they may have time to prepare for the funeral.

HOW LONG MUST MOURNING BE WORN?

A widow's bonnet should be of heavy crape, with white crape or tarletan border, and the veil must be worn over the face. At the end of three months she may wear the veil depending from the back of her bonnet. This deep veil must be worn a year, and mourning must be worn two years. Many widows never return to gay colors, and some wear mourning the rest of their lives.

A widower wears mourning for a year. His mourning must consist of a black suit, black gloves and necktie, and a deep weed on his hat. Those who

are very punctilious in such matters, wear black-edged linen and black studs and cuff-buttons.

For parents or children deep mourning is worn for a year. After that, though mourning is worn another year, the material is changed, and crape is dispensed with.

A sudden transition at the end of the period of mourning from black to glaring colors, should not be made. Any change of this nature should be gradual.

Crape and soft woolen goods for brothers and sisters are worn for six months; after that gray, black and white can be adopted.

Of course there are no set limits to the period of wearing mourning, for these matters vary with the individual tastes and feelings of the wearer. Custom has laid down certain rules, which, however, can be widely departed from at will.

For uncles, aunts, cousins and grandparents, black suits without crape are worn.

Children wear mourning for a parent one year. It seems an unnatural custom to put very small children into deep black, even for so near a friend as a parent. The little ones do not comprehend the loss that has come to them; why teach them the meaning of their sad garb?

Gentlemen in mourning wear weeds, whose depth is proportioned to the closeness of their relationship

to the dead. Their mourning is adhered to only as long as the ladies of their household wear it.

ATTENDING PLACES OF AMUSEMENT.

A person in deep mourning does not go into society, or receive or pay visits. Neither are they found at the theater or other public places of amusement, unless it is a musical or concert, for six months. Formerly, a year's seclusion was demanded of a mourner; as also was the fashion of wearing purple, or "half-mourning" on leaving off deep black. There are some natures to whom this isolation long continued, would prove fatal. Such may be forgiven, if they indulge in innocent recreations a little earlier than custom believes compatible with genuine sorrow.

It is not in good taste to attend a funeral in gay colors. You are not expected to assume mourning, but nearly every one has a plain, dark suit that is less noticeable.

WEARING MOURNING.

There are many who do not believe in wearing mourning at all. Such have a right to refuse it—it concerns no one but themselves. On the other hand, much can be said in favor of the custom. A mourning dress is a protection against thoughtless or cruel inquiries. It is also in consonance with the feelings of the one bereaved, to whom brightness and merri-

ment seem almost a mockery of the woe into which they have been plunged. With such, garments of mourning are "an outward sign of an inward sorrow," and they cling to them as the last token of respect and affection which they can pay the dead.

CARDS AND WRITING-PAPER.

Gentlemen or ladies in mourning use black-bordered cards and stationery for their social correspondence, until the period of mourning expires. The width of this border is a matter of taste. But if they write any letters upon business, they use plain white stationery.

MEMORIAL CARDS.

Sometimes the bereaved ones send cards announcing their loss to friends. It is far less harrowing than to write, especially when one's circle of acquaintance is large. They should say very little:

In Memoriam:
HELEN LANGDON
Died in Chicago, March 25, 1891,
Aged 23 years.

The words "In affectionate remembrance" may be substituted for "In Memoriam."

CALLS OF CONDOLENCE.

The first calls of condolence should be made by

friends within ten days of the death, but mere acquaintances should not call until the family have appeared at their place of worship.

When those who are in mourning feel able to receive visits, they announce the fact by sending out black-edged cards inclosed in envelopes to those who have called upon them. This custom is not general, although a very excellent one.

It is best not to allude to the sorrow unless it is seen that it is expected of them to do so. It is a relief with some people to talk of the departed, while it proves a torture to others, and only reopens the wound.

SECLUDING ONE'S SELF.

It is better for the sorrowing ones to mingle with their fellow-creatures as soon as they can endure company. Their own feelings are their best guides. To some dispositions seclusion is a sweet and gentle ministry—they are never alone. But to others the monotony and loneliness strike a chill, and they must have some change to keep them from a settled melancholy.

It is not usual to give or attend entertainments within a year of the death of a near relative; but if the custom is broken by the young, it should not excite unkind remarks. Older people should not expect younger ones to observe such strict rules as

they lay down for themselves. The young suffer intensely, but it is a wise provision of nature that it is not as lasting as the grief of maturer years. They should pay a suitable respect for the relatives they have lost; but do not ask them to seclude themselves until their lives are lastingly shadowed. We owe love and remembrance to the dead; but we also owe a duty to the living. And if we would hallow the memory of those we have lost, we should be more tender toward those who are left us to love and cherish.

"There's a beautiful face in the silent air
Which follows me ever and near,
With smiling eyes and amber hair,
With voiceless lips, yet with breath of prayer,
That I feel, but cannot hear.

"The snow-white hand and head of gold
Lie low in a marble sleep—
I stretch my arms for the clasp of old,
But the empty air is strangely cold,
And so my vigil alone I keep!

"There's a sinless brow with a radiant crown,
And a cross laid down in the dust;
There's a smile where never a shadow comes now,
And tears no more from those dear eyes flow—
So sweet in their innocent trust.

"Ah, well! the summer is coming again,
Singing her same old song;
But oh, it sounds like a sob of pain
As it floats in the sunshine and the rain
O'er the hearts of the world's great throng.

There's a beautiful land beyond the skies,
And I long to reach its shore;
For I know I shall find my darling there—
The beautiful eyes and amber hair
Of the loved one gone before."

"What a pleasant thought, that when we come to die people will show us respect, that they will gather round the casket and tenderly lay our remains away in the earth for the angels to watch over till the morning of the resurrection. Tears will fall upon our grave, and appreciative words will be uttered. But would it not be well if honors were not entirely posthumous? if a part of the love and affection that is so freely given to the dead, had encircled them when living?"

"I sometimes think that it would be best
If the hands that labor were folded o'er
The silent breast in the last sweet rest,
When I think of the friends who have gone before;
Who have crossed o'er the river's rolling tide
And reached the home on the other side.

"It seems so far to the wished-for day,
And weary, and lonely, and lost I roam;
I feel like a child who has lost his way,
And is always longing for home, sweet home!
But I say to my yearning heart: "Be still,
We'll go home when it is God's will."

"The night is long, but the day will break
When the light of Eternity, streaming down
On the cross we bear for the Master's sake,

Will guide our steps to the promised crown.
A little while, and the gate is passed—
Home, and heaven, and rest at last!"

—*F. L. Stanton.*

"Death does not change the nature, it does not destroy the affections. Think you those who clasped us in their arms but yesterday are careless of us because they have gone beyond the veil? Not at all. The purest affection is the holiest affection. The mother's love is taken as the type of heavenly love; but has that mother who watched over me for years, and was a mother always—now that she has gone into the heavenly world—has she ceased to be a mother still? No, she is in the cloud. Gazing up into glory, she sees the face of Jesus. Gazing down on earth, she sees the forms of those she loves. * * * * * * You do not see the loved ones, because your duties here, all your energies, are to be employed in doing what you can. You are to look at present duty. They are resting, and gaze down upon you. It is time enough for you to enter upon that beautiful vision when you become victors."—*Bishop Simpson.*

"Ours is the grief thy face no more to see;
Thine to look ever on the Lamb of Calvary.

Ours the regret for hasty words once said;
Thine the forgiveness bought by Him who bled.

Ours still to feel the sting of venomed tongue;
Thine rapt to listen to the angels' song.

Ours still to toss on life's tempestuous tide;
Thine anchored in the harbor safe to ride.

We would not call thee back, though tears fast flow,
But pray in God's good time also to go."

"The child that enters life comes not with knowledge or intent;
So those who enter death must go as little children sent;
Nothing is known; but I believe that God is overhead,
And as life is to the living, so death is to the dead."

CHAPTER XXV.

ETIQUETTE OF VISITING.

HOSPITALITY is enjoined upon us by the teachings of sacred lore, and by the practice of all nations. Oriental hospitality is proverbial. In the far-off east the customs which were in vogue in the ages gone by, are found still in use, in all their primitive simplicity.

Each land, in our more modern ideas, has its own peculiar tenets of hospitality. An Englishman makes the guest within his domicile feel free to enjoy perfect freedom, and he gives him generously from his own abundance. The Frenchman, who loves conversation better than aught else, amuses his guest with an unlimited amount of talk, and regards the mere eating and drinking as a very small part of true hospitality. And we think he is right. For there must be something higher in life than the bare pleasure of the table, and if a host can only bestow the latter, how empty and unsatisfactory is a sojourn beneath his roof!

In ancient Greece hospitality was a part of their

religion. The same sense of protection to a guest was felt among the ancient Romans. Coming down to our own times, we as a people, err on the side of kindness. We strive so hard to please and amuse our guests, that we are in danger of wearying them by the number and variety of amusements that we provide for them.

STATED TIME FOR VISITS.

Once the fashion was, when society had more of a free, off-hand character, and did not impose so many duties upon its votaries, to say to a friend—"Come and see me any time, and stay as long as you wish." But this is often the cause of much inconvenience. A friend who comes in upon you unexpectedly, may disarrange your plans by his inopportune appearance. Society regulates these matters better now, by adding to the invitation a stated time for the visit, as "Come next Monday, and remain with us a week (or month)."

MEETING A GUEST.

When you expect a guest send some member of the family to the railway station to meet him. Even though this may not be a first visit, your duty is the same in this respect. When they reach the house, give them a cordial welcome. Make them feel that the invitation was not an empty compliment. Show

them to the room they are to occupy, and have every arrangement for their comfort made beforehand.

LENGTH OF VISIT.

The length of time consumed in a visit depends greatly upon the friendly relations between the parties, as also the distance the guest has come. A visitor of a thousand miles would be expected to stay much longer than one whose home was only twenty miles distant. The guest should at an early moment inform the hostess just how long will be the stay, and by this means, she will know what plans to form for entertaining. Besides, her own affairs may be seriously changed, if she is in ignorance as to how long a friend intends to remain. No one likes to ask how long another is going to stay, for it savors of inhospitality, and yet it is imporant to know.

BOTH INVITED.

It is well understood that an invitation to a wife to pay a visit includes her husband, and one to a husband is extended to his wife.

UNEXPECTED VISITS.

If a visitor is invited to select his own time for a visit, it is only courteous for him to apprise his intended host beforehand when he will come. It is any-

thing but pleasant to be surprised by his advent. It is quite *au fait* to "drop in" for dinner once in a while, but to come without warning to make a prolonged stay, is quite a different thing. Possibly at the very time chosen the hostess might have her house full, or might be preparing to leave home herself. So the plans for enjoyment may be disarranged or wholly laid aside by this unexpected coming.

INSINCERE INVITATIONS.

No one should invite another to make a visit, unless they sincerely wish their company. And it is unkind to ask people when you cannot make them comfortable. And it is very foolish to ask those who are accustomed to a much more elaborate way of living than you can offer them. A fashion of throwing general invitations in a careless way has a very insincere look. We once heard a lady say to another—"If ever you come my way, call and see me;" as if it were an ordinary walk before breakfast—they were only 1,000 miles apart. The emptiness of such an invitation strikes one at once. And yet it was given with the intention of being friendly.

OBSERVING EVERYTHING.

A guest should not see or hear everything happening in the house to which he has been made welcome.

If he should by accident learn any family secrets, he will never appear to know them, and under no circumstances will he allude to them. This would be an unpardonable breach of hospitality. A guest will not order the servant to wait upon her, or ask questions of either children or help, or find fault with any service performed, or make remarks about the behavior of children.

HELPING THE HOSTESS.

In a family where a few or perhaps no servants are kept, it is very graceful on the part of a lady to offer to assist with any light work, and she should keep the room assigned to her neat, making her own bed. If not permitted to do this, she need not remain in her hostess' way, but can take a ramble around the place, or a short walk, until the bulk of the morning work has been performed, and her hostess has leisure to "visit" with her.

BE PUNCTUAL AT MEALS.

It is etiquette to be prompt at meals. It is usual for a host or hostess to say, "Our meals are usually had at such and such an hour," which allows the visitor an opportunity to so arrange her own time that she will be present at the meals. The aim of the visitor should be to make as little trouble as she can; to

conform in every respect with the rules of the household, such as hours for retiring, rising, and having meals. Any little amusement will be agreeable to her, such as cards, games, etc. She should acquiesce in any plans formed for her amusement, and join in them to the extent of her strength.

KEEPING ONE'S ROOM.

It is a good plan to retire to one's room for a portion of each day, thus relieving the hostess of the task of entertaining. At the same time it is rude to seclude oneself for a long time; it looks unsocial, and as if you were indifferent to the efforts made to entertain you.

VISITING WITH YOUR HOSTESS.

When the hostess is invited out, it is expected that the visitor should accompany her. But it is not proper for the guest to make engagements or plan visits on her own responsibility. She is the guest of another, and should regulate her own conduct by the customs of the family of which she has become a temporary inmate.

GOING TO CHURCH.

"It is not now, as formerly, necessary that guests should accompany the family party to church, or *vice versa*. Perfect liberty is allowed in this matter, and

each attends his or her customary place of worship. A friendly invitation to accompany them is always extended by the host and hostess, but with no expectation that it will be accepted, unless the guest prefers. It is, however, always a pleasant attention, especially to a stranger in town, or to an elderly lady, for one of the members of the family to accompany her to the church of her preference."

THE GENTLEMAN GUEST.

A gentleman can usually entertain himself at least a portion of the time, else he will be very much in the way. He can drive around the place, if the family have a horse; he can amuse himself by reading, looking over the garden; a solitary walk, or many other methods of filling in the time, will suggest themselves to him. And then most gentlemen have that never-failing solace, a quiet smoke. When his visit is ended, he should express himself as gratified at the visit, and on reaching home, should inform his friends of his safe arrival, once more thanking them for their hospitality, and inquiring after each member of the family.

YOUNG GIRLS' VISITS.

Young girls have an idea that, because they are without any experience, their presence is useless to a

friend in time of trouble or sickness. This is one of the greatest mistakes a girl can make. A woman turns instinctively to one of her own sex in the hour of sorrow or suffering. Her voice, her presence, a ready word of sympathy, are inexpressibly precious to her. By thus aiding, they can render themselves very dear to a married friend. You will also gain that insight into the heart which will add gentleness to your own natures, and stand in the place of experience or skill.

Another matter we would direct the young girl's attention to: Never from policy or convenience, visit or stay at the houses of persons whom you do not esteem. If you do, you give them the right to claim you as friends; for you assume the duties of a friend, without having the sentiments of one, and thus place yourself under obligations which you cannot discharge.

YOUR HOST'S FRIENDS.

Do not display your sentiments with regard to any friends of your host whom you may meet. Even if they are distasteful to you, conceal your dislike, and never criticise them, after their departure.

If, while visiting, you chance to break an article of bric-a-brac or anything else, replace it quietly without making any allusion to it.

URGING GUESTS TO STAY.

Do not tease a guest to prolong the visit beyond the specified time. Ask them kindly to remain, but do not persistently urge them. Let them understand that they are truly welcome, but do not become importunate.

MAKING PRESENTS.

The guest who feels prompted to make some member of the family a present, should bestow it upon the hostess or the youngest child.

VISITING THE SICK.

When visiting the sick, do not urge an entrance into the sick room. There may be many reasons why it is not wise to admit friends. Sick people are proverbially nervous, and the effect of even pleasant conversation, may be injurious to them. Call, and wait to hear how they are; but do not expect an invitation to their bedside, or feel hurt if you do not receive one.

THE MODEL HOSTESS.

The model hostess must unite a frank and generous nature with a calmness and serenity that are almost marvelous. She must be really fond of entertaining; her bounty must flow out with unstinted measure. She must be able to smile even though her very soul is wearied beyond endurance. She must

possess the rare gift of blending in one harmonious whole, the varying elements about her. To entertain must be a perpetual delight, and her good nature and friendly wit must gladden all who come in contact with her. Such a hostess never finds her invitations slighted, for to visit at her home is to be certain of enjoyment.

MAKE ALL GUESTS EQUAL.

Make no distinction in your treatment of the guests you are entertaining. They should be all equal for the time, and should all have an equal claim upon your courtesies. Those of the humblest condition must receive *full as much attention* as the rest, in order that you may not make them feel their inferiority in point of station. Devote all the time you can possibly spare to the entertainment of your guests.

LEAVE-TAKING.

The custom in England is always to invite guests for a definite length of time, and when the limit of the visit is reached, the carriage is ordered and the guests are conveyed to the station or their homes, without any thought of asking the guests to remain longer. To our less exact ideas this almost savors of a summary dismissal of a guest; and yet it is the most frank and proper way. A guest always receives a most cordial invitation to repeat the visit.

OVERSTAYING THE TIME.

Guests should be very careful not to overstay the time set for a visit. When the time comes to leave, the hostess may politely remark that she is sorry her guest must go. This is the least one could say with politeness; but do not allow yourself to remain on the strength of what is merely a compliment.

In this country it would be deemed very impolite to take a valet or a maid when going to pay a visit at a friend's house. In England or on the Continent a lady or gentleman would never think of going without them. Thus customs differ with different people.

PAYING A GUEST ATTENTION.

When a lady expects a guest for a visit, it is right that she should inform her circle of friends before her coming, that they may have time to call on her as soon as she arrives, and pay her such attentions as they may be inclined to. It is inhospitable to delay this, until the visit is almost concluded, as it gives but scant time to show her any attentions, and robs her of much pleasure she might have enjoyed.

VISITING IN THE COUNTRY.

The visitor at a country home must remember that the hours for rising and for meals is earlier than in

the city, and adapt themselves to those customs. They should not make too heavy demands upon the time of their hostess, for drives and excursions. All efforts to make her stay pleasant must be accepted with a thankful spirit.

And the hostess herself, whether in town or country must remember that "True hospitality consists in freely and cheerfully giving your visitor the best you have in the way of rooms, provisions, and other means of entertainment. Having done this, make no apologies because you have no better. Your general demeanor toward your guests will do more toward making them feel at home and enjoy their visit than any amount of grandeur and luxury. Devote as much time as you can to the amusement and society of your visitors, and let them feel, from your kindness and cheerfulness, that you enjoy their presence."

CHAPTER XXVI.

A SHORT CHAPTER ON BUSINESS.

THE average American is a business man. In this land, where titles and hereditary estates do not give him the leisure and excuse for idling away his time which so many Europeans have, he is immersed in some business which is his life-work. Even when wealth flows in upon him, he seldom retires from active pursuits, to enjoy the rest which is his right, until failing health warns him that life is perhaps dependent upon his retirement. This is due entirely to the nervous, restless energy of the typical American, who is impelled by his ambition to acquire that wealth and business reputation which give us standing with other nations. Business is here the quintessence of energy, and the highway to honor and fame. So our men go on toiling and adding to their countless millions, and piling them up, for future generations to enjoy.

Business rules cannot be laid down that would be infallible, for each man has a system of his own; but a few rules bearing upon the etiquette due to others

in the transacting of his daily affairs, have a fitting place in a book which aims to cover the ground of good forms as applicable to every department of life.

POLITENESS TO STRANGERS.

Politeness is the key to success. An establishment where employers and employes are polite and attentive will command the trade of the best customers. Many employers fondly imagine that if they adopt a brusque, abrupt manner toward a customer, it will be believed that they are doing an immense business, and have no time for idle ceremony. Nothing will injure a business man more than this. We have seen a stranger enter an office where several clerks were employed, and stand abashed, waiting for some one to address him as to his business, until the delay was painful. The proper thing to do was for some one to step forward and inquire his business, and call the person whose place it was to attend to him.

LOSING THE TEMPER.

Never lose your temper in discussing business matters. The moment you do that, you place yourself at a disadvantage. Besides, you get the reputation of being an unpleasant person to deal with.

BUSINESS AND SENTIMENT.

Keep your business strictly to yourself. And do

not allow your social habits to intrench upon your hours of business. Deal in a straightforward, upright manner with all. Sentiment is very nice in its place, but it has no place in business; and if you permit yourself to be governed by its dictates, you will do many things which will retard your success. You should use judgment and discretion in all things. Have a plan of action founded on correct business rules, and do not deviate from it.

HOW TO BE SUCCESSFUL.

Choose a business for which you have a liking, and which you can understand. Having mastered it, do not change lightly. Some men are in a dozen different lines in half that many years; they never make a success of any one of them. Control or rather plan and regulate the labor of others. A man who has a large force of employes and who deals with them fairly, is always sure of good services, and from their labors will win a competence. Control your own investments, and know exactly their results. Do not trust too implicitly to others.

CALLS IN BUSINESS HOURS.

No one should make a friendly call in business hours. Some unthinking persons will visit a friend who is engaged in some business house. The friend is

glad to see you, and there is scarce a firm but is willing that its employes should spare a few moments occasionally in such a case. But when that call is prolonged into an hour, or even more, and the employe is in mental torture lest his emloyer may reprimand him, the pleasure is much dampened. Such callers are always "afraid they are taking up too much time," and the poor victim, who seldom has backbone enough to tell them frankly that they are, assures them thus: "Oh, no, glad to see you." Those who are not engaged in business cannot comprehend that the time of one who is, does not belong to any one but the employer, who pays for the work accomplished in a given time. Meanwhile, that work is accumulating, and the employe sees the gathering storm, and knows that he must pay the price of a friendly "call" by extra efforts to "catch up" with his daily task. There are occasions where a call is excusable, as for instance if a friend's stay in town is too limited to allow of his calling at the house, or he does not know the home address. But, as a rule, no one should intrude upon the hours devoted to business, or if it cannot be avoided, make your stay so short that your farewell will not be "a consummation most devoutly wished."

PAYING BILLS.

All bills should be paid when presented. If you

compel a creditor to call a second or even third time with a bill, your credit will be impaired. Be particular to thank a man when you collect a bill.

BUSINESS ENGAGEMENTS.

When you make an engagement, meet it promptly. Never make an agreement at random. But having made one, adhere to it implicitly.

NEVER DECEIVE.

Never misrepresent any business transaction. Do not deceive a customer with reference to the quality of goods. State just what they are. If you once, in your zeal to sell an article, declare it to be what it is not, you forfeit the good-will and confidence of that customer permanently. It is the best plan to say frankly that it is not exactly what the customer wishes, even if you lose a sale by so doing.

POLITE TO ALL.

Use all customers alike. Make no distinction between the one who makes a large purchase and the small buyer. And never make remarks disparaging any one with whom you transact business.

MEET YOUR BILLS.

All bills and drafts must be met promptly. If you find you cannot do so, it is proper to notify your

creditor and tell him frankly, stating a time when you can do so. You will usually find he will accommodate you, if you are straightforward in your business methods.

DO NOT PRY.

Never glance over another's accounts or books if you chance to see them open. Do not attempt to learn the business of a rival firm. Have; or at least, suppress all curiosity about anything which does not concern you individually. Never listen when two men are holding a conversation.

REPLY TO LETTERS.

Reply to all letters at once. Delay is unbusiness-like. In asking for information from any one, inclose a stamp for reply. When you call on a man on business, transact it as quickly as you can. Busy people have no time to waste.

PAYING OUT MONEY.

When you pay out money, if it be a large sum, insist upon the person's counting it in your presence. On the other hand, never receive a sum of money without counting it in the presence of the one from whom you receive it.

REPROVING EMPLOYES.

If an employer has occasion to reprove one in his employ, he should do so privately. A kind, forbearing manner will accomplish more than a pompous, churlish tone. A little interest shown in the welfare of employes, will win more valuable service from them.

LADIES CALLING ON BUSINESS.

When a lady calls on business intent, she should state it as explicitly as possible, and leave at once. Some very young girls who are unused to the ways of the world, will call on young men whom they know, at their places of business. This is a very bad practice, and will expose the most innocent to unfavorable remarks.

CHAPTER XXVII.

PARENTS AND CHILDREN.

THERE is no relationship so beautiful, so enduring as that which exists between parents and children. It is the most binding of ties, and yet is often disregarded by the thoughtless and inconsiderate. Parents are far oftener remiss in their duty to their children, than they think. It may seem an unwarranted assertion, but parents whose means are ample, and opportunities large, are sadly neglectful of them in many cases. This does not mean that they starve them, or chastise them cruelly; there are graver wrongs than these, even.

The parent who neglects the early training of a child, who allows it to grow up as a weed, its moral faculties suffered to lie untrained, and its mental capacities left undeveloped, does that child a wrong that no mere care and ample provision for the creature comforts can ever atone for.

Every child has a right to an education. Education does not alone mean the schooling of the intellect. The heart, with its fine affections, the moral

nature with its powers of good and evil, must keep equal place with the cutivation of the brain, else the child is mentally one-sided; it is not well-poised, so to speak.

Many parents honestly believe, when they have provided the necessities of life with a liberal hand, and placed no barrier to the indulgence in all proper pleasures, that they have fulfilled their duty, and are entitled to credit.

FILIAL RESPECT.

The first lesson a child should be taught, is filial respect, and a deferent yielding of its own wishes to those of its parents. This does not imply a slavish submission, or a crushing out of individuality. It means that the tie between parent and child should be so strong, and the confidence so great, that there would be no chance for the clashing of will. The child would look up to its parents with respect, and they in turn would consult with the fresh young minds growing into maturity under their tender care, and thus the ideal home would be made an actual possibility—a realization.

A HAVEN OF REST.

Peace should be found in one spot of earth—home; also comfort and appreciation. All that is worth

learning in the earliest years, should be taught here. The best principles to guide the future life and conduct are inculcated—here the sweet courtesies of life are shown. The little child knows nothing beyond what its mother teaches; her word is its article of faith—her views the only ones worth accepting. How the heart thrills to hear a child say—"I know it's so, for *my mother says so!*" What a priceless charge the care and training of children is; how necessary that the home should be made cheerful by love and sympathy, that it may be a shelter and protection in childhood, and a sanctuary to which they can retreat in maturer years.

One thing many homes lack—the sunshine of appreciation. As flowers cannot grow without sunlight, neither can the young thrive without they are treated with consideration, and assistance rendered them.

If a boy likes to "waste" his time in getting up inventions, trying to utilize the commonest things of life, or making models which are destined, he thinks, to astonish the world some day, do not sneer at his crude efforts, and dismiss them with a majestic frown or a shrug of the shoulders! Parents ought to know that these trifles are as precious in a boy's eyes as the most treasured work of art is to the world-famed painter. Out of the mass of faint, half-formed ideas

the boys may work something you may be proud to indorse some day.

And the girls—how their eager faces flush with joy as they master some difficult problem or some allotted home task, and hasten to make their triumph known to father and mother! How cruelly some parents ignore or even repulse their efforts. We do not envy the parents who never have a word of praise for their children—who deny a bit of approval or a welcoming smile to their own, although they are generous enough with both to strangers. They do not know what they are doing—they are chilling the warmest feelings of the heart. They are withering the bright blossoms of love and confidence which cannot live without careful nurture.

DARE TO BE TRUE.

It has been well said that "the mother's heart is the children's school-room." Then be yourselves just what you would have your children be. Never stoop to pander with expediency. If a question of right or wrong comes up for decision, meet it squarely. Let your children feel that mother and father are always found on the side of the right, and not policy. Never use coarse or rude language. If the home conversation is pure and elevating, the children will imbibe the same tone of thought, and home will be the fount-

ain-head of all that is ennobling; the spot where pure affection has its birth. The hearthstone must be the shrine of purity, of generous teachings, the repository of the virtues. In its shelter are taught those lessons which make the girls and boys who go from its walls, good women and men, who will leave their impress upon the world.

BANISH UNPLEASANTNESS.

In the home, bickerings and distrust and petty jealousy must be banished. Children who grow up under the baleful dissensions of discordant homes, will learn to doubt the existence of a peaceful home, their faith in goodness will grow weak, and their fondness for the home circle dim. This is not the true idea. It should be a sheltering retreat, where the suspicious world is shut out, and where their dear ones will be fitted for contact with the hard realities of life, and grow and ripen spiritually for the world to come.

MAKE YOUR CHILDREN HONEST.

Teach children honesty in all things. Make them love truth and hate deception. If they commit a fault, do not terrorize them, but reason gently and plainly with them. Instill a moral courage into their minds which makes it unnatural for them to tell a lie, or fear to act up to their convictions. Exact obedience;

allow no insubordination. The boy who disregards home government, sneering at its dictates, will become a law-defying man. Obedience to authority and discipline is the foundation of governmental and social order.

WATCH YOUR CONVERSATION.

Parents should watch their own expressions most vigilantly that no vulgar or flippant conversation is indulged in. It is a hard task to train the young in this matter, for they are apt to catch slangy language from the streets, or from other children who are not checked, and unless it is forbidden, such things will taint the purity of the home.

PUNISHING CHILDREN.

There may be instances where corporal punishment may be necessary in restraining certain dispositions. But there must be something lacking in the parent who resorts to it, except as an extreme measure. The child who has been carefully instructed, from *earliest childhood*, to do right, seldom needs chastisement of this sort. A prominent educator says, on this point:

"Corporal punishment is a moot question, and probably will always remain so, while so much may be said both for and against it. There can be no doubt that it has in many instances been administered

unwisely, and often with cruelty. There are children whose nervous system and moral tone never recover from the shock of a caning that is forgotten in an hour by a sturdier urchin. Teachers in general are too selfishly alive to the imputation of partiality to make due allowance for the difference in organizations, and hence they are prone to inflict corporal punishment in cases where it is unnecessary or injurious. The genial and humane Sir Richard Steele says, 'I am confident that no boy who will not be allured to letters without blows will ever be brought to anything with them;' and he quotes a pertinent observation of Quintilian, that 'if any child be of so disingenuous a nature as not to stand corrected by reproof, he, like the very worst of slaves, will be hardened even against blows themselves.' Dullness can never be corrected by stripes, which therefore are no adequate penalty for failures that proceed from want of capacity. Nevertheless, there are cases where the rod, properly administered, is the only efficacious and therefore the only righteous punishment. Yet to sensitive and refined natures this mode of correction is so objectionable, and frequent resort to it is so degrading both to judge and culprit, that if after one or two trials the rod work no amendment it may safely be abandoned; for if it do no good, it will surely do harm. Parents, who hold supreme control over

their own children, may substitute other punishments; and teachers, whose control is limited, may exercise the right of expulsion."

We believe a cause for these whippings lies back of them in the fact that the little ones are given too much notice when quite small. Their pranks are considered "cute" and are repeated in their presence, to every visitor. The child, greedy of praise, is encouraged to play more startling tricks, till they become offensive, and a sound castigation follows. The performance that looked so smart at three isn't so amusing at ten. The child does not realize its changed conditions, and a bitter, rebellious feeling springs up, which is the first step toward that estrangement often met with, between father and son.

And yet there are worse punishments than this. Scolding, finding fault, recrimination are even below the dignity of punishment, yet many who deny the rod do not hesitate to resort to this unworthy and pernicious form of punishment. Nothing will rasp and embitter the soul more deeply than a railing, "nagging" tongue.

DO NOT FEAR TO PRAISE.

Many parents think it will make a child vain, to compliment it. This is a mistake. Children are sensitive, timid, and distrustful of themselves by

nature, and need the stimulus of a little judicious appreciation to bring them out. It is not necessary to overpraise, or lead them to think they are wonderfully smart, for this would make them vain, and even pert. But any parent who takes the trouble to study that fresh, unsullied page—a child's heart—will not fall into this error. Don't be afraid of *loving them too much;* encourage them when they grow up, and make them feel indeed that "there's no place like home." The world will wound soon enough; and if to this is added coldness and lack of appreciation at home, dreary indeed would life become. Then show the young people of your household that you respect their efforts, and aid them with your riper judgment and they will strive harder to be worthy of the trust you put in them; love will grow stronger, and home will become an "earthly Paradise."

Such homes as these become fond memories which will strengthen the tired soul in its conflict with life. They furnish the models for the young man or young woman when they in turn have a hand in the formation of other homes. From their portals come forth the earnest workers, the great statesmen, the pious divines; and greater still, come the *people*, upon whose intelligence, patriotism and morality the perpetuity of the state depends.

And as everything good has its rise in religion, so

train them that they will love the house of God. Then will they be spared many temptations, and the true spirit of warm and earnest love will glow in their hearts, and shine forth in their daily lives.

PURSUIT IN LIFE.

When children have reached a certain age, they begin to consider what pursuit they shall engage in. It is unwise to bias the mind of the young in this matter. Whatever their natural tastes incline them to, should become their life-work. The majority of parents decide these questions for their children, and dissatisfaction arises, and continually they feel that they are misplaced. Watch the bent of the young minds; converse with them as to their predilections. They will learn any business more readily if they are interested in it. Let this determine you to leave them unfettered in their choice, and they will be far more certain in their pursuit, when it is self-chosen.

CHAPTER XXVIII.

AFTER MARRIAGE.

MARRIAGE is the holiest relation into which two beings can enter. It is a solemn step, but when taken with a correct appreciation of its duties, and a determination to fulfill its obligations, it seldom fails to confer happiness. Though cynics sneer, and point to the fast-multiplying records of unhappy unions, the fact still remains that the number of marriages that are blessed of heaven, is countless. It is only the loathsome debris of misery that is cast up on the surface. The calm, majestic river flows on, and bears blessings unnumbered in its train.

MARRIAGE EQUALIZES.

The little inequalities of temper, the slight differences of opinion which repel in a stranger, in the family circle become endurable, and even precious, so long as there is mutual faith and affection. There is a community of interests, an interdependence, which draws the souls more closely together; and faults which once seemed glaring and unpardonable,

by the exercise of that forbearance which is born of love, sink into insignificance. Marriage teaches each to be less selfish and exacting; to expect less perfections, and to yield individual opinions gracefully where principle is not concerned.

OVERLOOKING FAULTS.

Husbands and wives must not ignore the plain truth that imperfections exist, which it should be their pleasure, as well as their interest, to overlook. Daily companionship will reveal them, and they should be met in a spirit of frankness and patience. These trifling faults are often hard to bear; their very littleness makes them more exasperating. Thus the temptation comes to speak sharp and bitter words to those who are nearest and dearest; and only a strong self-control and regard for politeness will keep in check the rising anger.

HAVE A HOME OF YOUR OWN.

No young couple starting out on life's journey should begin it in a boarding-house. These places are banes to wedded happiness. The gossip, frivolity and lack of privacy in a boarding-house will have an evil effect on nearly ever woman; few have steadfast moral courage sufficient to throw off their contaminating influences. Many commence married life by

boarding because their means are limited. That is the very reason why they should have a home that is all their own, where they can have that true family life, which is impossible in the public boarding-house.

If a young couple are poor, they should begin humbly, content with what the purse affords. Love will sweeten any sacrifices, and the true wife will find her chief delight in planning and devising how to make the little home a resting-place for her husband, where order, refinement and content shall dwell.

LIVE BY YOURSELVES.

Still less wise is it to share housekeeping with another family. That destroys the privacy and sanctity of wedded life. Have the home, even though it consist of but three rooms, all to yourselves.

> "A mighty little cottage one family will do;
> I've never seen one yet that's big enough for two!"

A NEAT HOME.

Those husbands are to be pitied whose love of neatness is hourly offended by an untidy home. Perhaps that husband came from a family circle where neatness, thrift and quiet reigned supreme. The contrast disturbs him. He unconsciously compares his wife's carelessness with his mother's tidy habits, and he

begins to complain that "his mother did so and so." A feeling of resentment is aroused, and bickerings and sometimes bitter quarrels ensue; the home is turned into a pandemonium. A neatly kept house, where everything gives a feeling of restfulness, awakens a sense of comfort. Men like ease more than show or excitement, and the wife who neglects every chance to make herself and the home attractive, will soon lose her influence over him. Most men marry that they may have a home. Do not give them the power to say that they have been disappointed.

KEEP YOUR WIFE INFORMED AS TO YOUR INCOME.

A wife should know very nearly what her husband's income is. Some husbands consider that knowledge entirely outside of a wife's province. How then, is she to regulate her expenditures, unless she is informed as to what he can afford? Ignorance on this point is often the cause of extravagance in women. They do not understand the value of money (save those who have happily had a business training), and they spend it almost recklessly. It is natural for ladies to take pleasure in managing financial matters, and they will use money judiciously if they are not kept in the dark with reference to a husband's means.

Deal fairly with your wife. Tell her just what amount you can devote to household expenses, in

your early married life. As your fortunes grow better, you can expend with more liberality. This sense of responsibility placed upon the young wife, aided by a little appreciation of her good intentions, will cure extravagant habits, and cause her to be happy and satisfied in the new relation which she has assumed.

PAY ATTENTION TO DRESS.

A wife should pay as much attention to her dress, and exhibit the same taste and care as before marriage. She should aim to please his eyes—to look presentable on all occasions. If a woman keeps all her fine dressing for society, and the strangers whom she chances to meet, and shows herself to her husband in the garb of a slattern, she has no right to be surprised if he becomes indifferent and careless, neglecting those little attentions that won her. He sees her courting the good opinion of others, by making herself as charming as possible. She has invited the neglect and coldness which ordinarily follow, and she should suffer in silence.

Men are not guiltless in this respect. The man who would not appear in society unless he were faultlessly dressed, will lounge around his home with soiled linen, collar absent, slipshod shoes, his hair uncombed, and a general air of dilapidation pervading him. This

sort of carelessness is distasteful to a fastidious, refined lady.

HAVE NO CONFIDANTS.

The affairs of your home life belong entirely to yourselves, and under no circumstances should any third party be made a confidant. It robs the marriage relation of its delicacy, to reveal any of the occurrences of your daily life to another. The misunderstandings which will start up, even in the most harmonious household, if repeated, are exaggerated and distorted. If they are buried in the sanctuary of the heart, they are soon forgotten. By dwelling on them, they become magnified, and a very small disagreement grows into a huge grievance.

Do not permit any stranger of either sex to disparage your husband, or offer you "advice" as to how to manage him. There are plenty of persons who seem as if they were prompted by a malicious envy to give you this kind of counsel. Politely inform these indiscreet meddlers, that you prefer to trust to your husband's desire to do what is right without attempting to outwit or rule him.

Every married pair has faults and foibles. When you betray these weaknesses to one who has no right to know them, you are placing a weapon in their hands which will endanger your own peace of mind.

CONCEAL NO BILLS.

It is a very dangerous beginning of wedded life to conceal the expenditures you make, or to contract bills without the knowledge and consent of your husband. Young housekeepers are frequently tempted into this course by seeing some article which they ardently desire, or through overpersuasion of a salesman. It seems to them so easy to pay from whatever money they may handle, from week to week. There are some contingencies which arise, to prevent the fulfillment of her expectations. Soon a larger bill is incurred, and then when it has to come to the knowledge of the husband, as come it must, eventually, his surprise and annoyance are great. He is now informed for the first time of a practice which he cannot but condemn, and he accuses her of a reckless disregard of his burdens, by adding the one of secret debts to them. This practice is often the first step toward lack of confidence.

TOO MUCH EXPECTED.

The first rude shock which the young husband feels is when he discovers that his idol is quite human; that she has fits of temper, and sulks occasionally; nay, she even descends to scolding. He, too, affords her an unpleasant awakening. He slams the door in a hurry, he forgets to praise her for something she

did do or he chides her for something she did not do. Both make the astounding discovery that the other isn't half so sweet as was imagined. Now is the time to use those high privileges which make their companionship one of mutual content—the privilege of forbearing. They must clasp hands, and promise over again to "love and honor." They must yield, each to the other, and these dark spots on the fair horizon of their early wedded life will vanish. Home will then become a place to which their best thoughts and efforts will be devoted.

BE A LADY.

The wife must be a lady. In the retirement of her own home she must never countenance a rude word, or a mean action. To her husband she should be frank, gentle and refined. Coarse allusions and suggestive stories must be strangers to her household. Duplicity must have no place there. She should so govern that all ideas and opinions, expressed upon any topic, will receive courteous attention, insuring the same respect that would be granted strangers. The veriest trifles "light as air," are often sources of great unhappiness. Only by remembering that home is her kingdom, and that her reign is made firmer by loving firmness and sweet courtesies toward all.

THE HUSBAND'S DUTY.

The man who takes upon himself the name of husband has many duties to fulfill, if he intends to deserve the name. He has first of all the care and keeping of another's happiness, and the building of a home. She looks to him for her happiness. And a man of a strong, manly nature regards her love as a precious trust. He will be patient toward her caprices. He comprehends that to her this is a new life upon which she has entered, and he sympathizes with the struggle she makes to conform to its requirements, and he gives her gentle and courteous treatment.

GOVERNING CHILDREN.

"Whatever care is used in the education of children," said a distinguished French mother, "it is still too little to answer the end."

In governing and instructing children there should be perfect harmony between the parents. Any clash of authority or allowing children to appeal from one to the other will destroy all government, and be a serious detriment to the children. Perfect obedience should be required, and a firm, but uniformly pleasant manner maintained that will allow their exuberant spirits much liberty, without running into license. Children are quick to notice and imitate their parents, and the influence of example is often more

potent than words. See, therefore, that they have good examples to follow. An impious, profane or vulgar thought may leave a stain on a child's character that will blot it for years."

POLITENESS A HABIT.

A person who aims to be polite in society must make politeness a habit. A civility that is only used in society, because it prevents friction, and is dropped when in the family circle, is founded on selfishness. How charming the home where rudeness is unknown. Here, the father receives a deference shown no other. His advice is sought and his opinions listened to with respect. To the mother is given unreserved homage. All who enter that home are met with attention. In conversation, subjects are selected that interest all.

No one is ever defamed there. Neither are the faults of friends or neighbors made current comment. The children raised in such a home, believe in the existence of honesty and virtue, for they have been taught it, by "example and precept."

CHAPTER XXIX.

FLORAL LANGUAGE.

IN Eastern lands where women are kept in strictest privacy, they have devised a language of their own, which is as legible to those who make use of it, as is the printed language of other lands. It is nature's alphabet; and Lady Montague, in alluding to it, says—"There is no color, no flower, no weed, no fruit, herb, pebble, or feather, that has not a verse belonging to it; and you may quarrel, reproach, send letters of passion, friendship, or civility, or even of news, without even inking your fingers." The charm of the language of flowers lies in the romantic method of conveying ideas in a hidden and mysterious fashion.

This language was not brought to Europe until the reign of Charles XII. The Greek girls find much amusement in casting these emblems of scorn or esteem upon passers-by, from their latticed windows. The growth of the flower language has been gradual; a growth like the spoken language of other nations, and not an arbitrary investiture. Many a burning

declaration of love has been made through their silent meanings.

"O'er smiling lawn, through shady grove
Our dreaming poets pensive rove
And strive to read their language rare,
And learn the lesson latent there."

Abelia.....Gratitude.
Abronia.....Delicacy. Refinement.
Abutilon.....Grace and Dignity.
Acacia, yellow.....Concealed love.
Acacia, rose.....Friendship.
Acacia, green leaves of.....My heart is buried. Affection beyond the grave.
Acanthus.....Artifice.
Anchania Malvaviscus.....Reserve.
Achimines.....Such worth is rare.
Aconitum Napellus.....An enemy in disguise.
Adam's needle.....Natural charms.
Adonis.....Sad memories.
Æthiopian Lily.....Magnificent beauty.
African Marigold.....Cruelty.
Agave Americana (*Century Plant*)..Grief.
Ageratum.....Undying affection.
Agrimony.....Gratitude.
Allamanda.....Good disposition.
Almond, flowering.....Hope.
Aloe.....Religious superstition.
Althea frutex.....Consumed by love.
Althea officinalis.....Beneficence. To cure.
Alyssum, sweet.....Worth beyond beauty.
Amaranth, globe.....Immortality. Unfading love.
Amaranthus caudatus *(Love-lies-bleeding)*.....Hopeless, not heartless.

Amaryllis.....Coquetry. Pride.
Ambrosia.....Love returned.
American Cowslip.....You are my divinity.
Andromeda.....Self-sacrifice.
Anemone, garden.....Forsaken.
Anemone, wood.....Anticipation.
Angelica.....Inspiration. Magic.
Antirrhinum.....I am flattered with false hopes.
Apocynum (*Dogs-bane*).....Deceit. Falsehood.
Apple blossom.....Preference.
Aquilegia purple.....I cannot give thee up.
Arbor Vitæ.....Thy friend till death.
Arbutus, trailing.....Budding beauty.
Arethusa.....I could weep for thee.
Argemone.....By hook or by crook.
Aristolochia (*Birchwort*).....Friendship.
Artemisia Vulgaris.....Good luck. Happiness.
Artillery plant.....Your shafts are pointless.
Arum.....Ardor Zeal.
Asclepias tuberosa.....Conquer your love.
Ash, Mountain.....With me you are safe.
Aspen tree.....Fear. Excessive sensibility.
Asperula.....Agreeableness.
Asphodel.....My thoughts follow thee beyond the grave.
Aster, garden.....Afterthought.
Aster, wild.....Social worth. Beauty in retirement.
Azalea.....Temperance.

Balm.....Sympathy.
Baptisia.....Deceit.
Bachelor's Button.....Single blessedness.
Balm of Gilead.....You have cured my pain.
Balsam.....Impatience. Touch me not.

Barberry.....Sharp temper.
Bartonia aurea.....All is not gold that glistens.
Basil, sweet.....Good wishes.
Bay.....Glory.
Bee Orchis.....Industry.
Begonia.....Deformity.
Belladonna.....Falsehood.
Bellflower, blue.....Constancy.
Bellis perennis (*daisy*).....Innocence.
Bittersweet.....Truth.
Black Hellebore.....Relieve my anxiety.
Blanket Flower.....Good sense.
Bluebell.....Constancy.
Borage.....Bluntness.
Boston Smilax.....Loveliness.
Bouvardia.....I am no summer friend.
Box.....Constancy.
Bramble.....Envy.
Branch of Thorns.....Severity. Rigor.
Bridal rose.....Happy love.
Broom.....Humility. Neatness.
Browallia.....Could you bear poverty?
Brunfelsia.....Beware of false friends.
Bryony.....Be my support.
Buck Bean.....Calm. Repose.
Bud of White Rose.....A heart ignorant of love.
Bugloss.....Falsehood.
Burdock.....Importunity.
Buttercup.....Riches.

Cactus.....Warmth.
Calla Lily.....Magnificent beauty.
Calandrinia.....Fidelity.
Calceolaria.....I offer you pecuniary assistance.

Calendula, *Garden Marigold*.....Grief. Chagrin.
Calliopsis,.....Vanity.
Callirhoe,.....Benevolence.
Calycanthus,.....Benevolence.
Camellia Japonica, red,.....Admiration.
Camellia Japonica, white.....Perfect loveliness.
Campanula, blue,.....Constancy.
Campanula, white.....Gratitude.
Campion, rose,.....Only deserve my love.
Canna, *Indian shot*.....Revenge. Retaliation.
Candytuft,.....Indifference.
Cape Jasmine,.....My heart is joyful.
Cardinal Flower.....Distinction.
Cardiospermum Halicacabum, *Love-in-a-puff*.....Kiss and make up.
Carnation, white.....Innocence.
Carnation, yellow.....Disdain.
Cassia.....Amiability.
Castor-oil Plant.....Detestation.
Catchfly.....I am a willing prisoner.
Celandine, small.....Future joy.
Bachelor's Button.....Single blessedness.
Centauridium.....Blissful ignorance.
Centardenia.....Abundance.
Cerastium, *Mouse-ear Chick-weed*...Simplicity.
Cercis, *Judas Tree*.....Unbelief. Betrayal.
Cereus, night blooming.....Transient beauty.
Cestrum.....Suspicion.
Chamapeuce.....Handsome but dangerous.
Chamomile.....Cheerfulness in adversity.
Chaste Tree, *Vitex*.....Coldness. Indifference.
Cherry blossoms.....Native charms.
Cherry, Jerusalem.....Deception.
Chick-weed .....Let us meet again.

Chinese Pink.....Perseverance.
Chili Jessamine.....A snare.
Chionanthus, (*White Fringe Tree*).Candor.
Chorozema varium.....You have many lovers.
Christmas Rose.....Relieve my anxiety.
Chrysanthemum, rose or red.....,Love.
Chrysanthemum, white.....Truth.
Chrysanthemum, yellow.....Slighted love.
Cineraria.....Always delightful.
Cinquefoil.....Maternal affection.
Circea.....I shall beware of your enchantments.
Cistus or Rock Rose.....Popular favor.
Clematis.....Mental excellence.
Cleome.....Good but odd.
Clerodendron.....Beware.
Clover, four-leaved.....Be mine.
Clover, white.....Think of me.
Cobœa.....Gossip.
Cockscomb.....You are a fop.
Colchicum.....My best days are past.
Collinsia.....Domestic virtues.
Colt's Foot.....Justice shall be done you.
Columbine, purple.....I cannot give thee up.
Colutea, *Bladder Senna*.....Conceit.
Convolvulus minor.....Repose. Night.
Coreopsis.....Always cheerful.
Coriander.....Hidden worth.
Corn Flag, *Gladiolus*.....Ready armed.
Coronilla.....Success crown your wishes.
Cosmelia rubra.....The charm of a blush.
Cotoneaster.....Sincerity.
Cowslip or Primrose.....Unconscious beauty.
Crape Myrtle.....Eloquence.

Cress.....Stability.
Crocus, garden.....Cheerfulness.
Crocus sativa, *Saffron*.....Beware of excess.
Crowfoot.....Ingratitude.
Cuphea.....Oddity.
Cuscuta, *Dodder*.....Meanness.
Cypress.....Death. Mourning.
Cypress and Marigold.....Despair.
Cypripedium.....Capricious beauty.

Daffodil.....Regard.
Dahlia.....Elegance and dignity.
Daisy, white.....Innocence.
Daisy, wild.....I will think of it.
Daisy, oxeye.....Disappointment.
Dandelion.....Smiling on all.
Daphne Mezereum.....Glory. Immortality.
Darnel,.....Vice.
Datura Stramonium, *Thorn-apple*...Deceitful charms.
Day Lily, blue.....Coquetry.
Day Lily, white.....Fleeting beauty.
Dead leaves.....Sadness.
Deadly Nightshade.....Falsehood.
Deutzia.....Joyful innocence.
Devil-in-a-bush.....Perplexity.
Dew Plant.....Serenade.
Dianthus barbatus.....Gallantry.
Dianthus Chinensis, *Chinese Pink*..Repulsed, but not in despair.
Dicentra spectabilis, *Bleeding Heart*.Compassion.
Dicentra cucullaria, *Dutchman's Breeches*.....Family authority.

Diosma.....Your simple elegance charms me.
Dipladenia crassinodia.....You're too bold.
Dodecatheon.....You are my divinity.

Dogwood.....False pretensions.
Dolichos.....Rustic beauty.

Eglantine, *Sweet Brier*.....I wound to heal.
Elder.....Compassion.
Elecampane.....Tears.
Elm, English.....Dignity.
Elm, American.....Patriotism.
Endive.....Frugality.
Epigæa repens, *Trailing Arbutus*..Budding beauty.
Erythrina, *Coral Plant*.....Pride.
Eucharis Amazonica.....A maiden's charms.
Euonymus, *Spindle Tree*.....Your image is engraved on my heart.
Eupatorium.....Delay.
Euphorbia.....Deception
Eutoca.....Cheerfulness.
Everlasting Flower.....Unceasing remembrance.
Everlasting Pea.....Lasting pleasure.
Evening Primrose.....Inconstancy.

Fern.....Fascination.
Flax.....Domestic industry.
Flos Adonis.....Sad memories.
Forget-me-not.....True love.
Four-o'clock.....Timidity.
Foxglove.....Insincerity.
Franciscea or Brunfelsia.....Beware of false friends.
Fraxinus, *Ash*.....Grandeur.
Fraxinella.....Fire.
French Honeysuckle.....Rustic beauty.
French Marigold.....Jealousy.
Fritillaria.....Persecution.
Fuchsia.....Proposal of marriage.

Gaillardia.....Good sense.
Gardenia florida.....My heart is joyful.
Geissomeria.....Duplicity.
Genista, *Broom*.....Humility. Neatuess.
Gentian.....Hope.
Geranium, Apple.....Present preference.
Geranium, horseshoe.....Thou art changed.
Geranium, Ivy-leaved.....Bridal decoration.
Geranium, Nutmeg.....I expect a meeting.
Geranium, Oak-leaved.....True friendship.
Geranium, rose-scented.....You excel all.
Geranium, silver-leaved.....Recall.
Gilliflower.....Bonds of affection.
Gloxinia.....Love at first sight.
Goat's Rue.....Reason
Golden-rod.....Precaution
Goldfussia.....Fame.
Gomphrena globosa, *Amaranth*....Immortality. Unfading love.
Goosefoot.....Goodness.
Gorse or Furze.....Endearing affection.
Gourd.....Bulk.
Grape, wild.....Charity.
Grass.....Submission. Utility.
Guelder Rose, *Snowball*.....Age. Thoughts of Heaven.

Halesia, *Silver Bell*.....Good News.
Hamamelis, *Witch Hazel*.....A spell.
Harebell.....Submission. Grief.
Hawthorn.....Hope.
Hazel.....Reconciliation.
Heartsease, *Pansy*.....Thoughts. Remembrance.
Heath.....Solitude.
Heliotrope.....Devotion.
Hemlock.....You will cause my death.

Hemp.....Fate.
Hepatica, *Liverwort*.....Confidence.
Herb Robert.....Aversion.
Hibiscus.....Delicate beauty.
Hoarhound.....Imitation.
Holly.....Domestic happiness.
Hollyhock.....Ambition.
Honeysuckle.....Faithful affection.
Honeysuckle, French.....Rustic beauty.
Hop.....Injustice.
Horse Chestnut.....Luxury.
House Leek.....Domestic economy.
Houstonica.....Contentment.
Hoya, *Wax Plant*.....Susceptibility.
Humea elegans.....Elegance and dignity.
Hunnemania.....Insincerity.
Hyacinth, purple.....Sorrow.
Hyacinth, white.....Unobtrusive loveliness.
Hyacinth, yellow.....Jealousy.
Hydrangea.....Assuming. Heartlessness.
Hypericum.....Superstition.
Hyssop.....Cleanliness.

Ice Plant.....Your looks freeze me.
Indian Jasmine.....Timid worth.
Indian Shot.....Revenge. Retaliation.
Indigo, false.....Imperfection.
Iris.....A message for you.
Ivy.....Friendship. Fidelity. Marriage.

Japan Quince.....Delusion. Fairies Fire.
Jasmine, Indian.....Timid worth.
Jerusalem Cherry Tree.....Deception.
Jonquil.....Affection returned.
Juniper.....I live for thee.

Kaulfussia.....Happiness in humble life.
Kennedya.....Mental beauty.

Laburnum.....Pensive beauty.
Lantana.....Rigor.
Lady's Slipper.....Capricious beauty.
Lagerstrœmia, Crape Myrtle.....Eloquence.
Lapageria rosea.....There is no unalloyed good.
Larch.....Audacity. Boldness.
Lark-spur, pink and white.....Fickleness.
Laurel.....Glory.
Laurustinus.....A token of love.
Lavender.....Confession of love.
Lechenaultia splendens.....You are charming.
Lemon.....Discretion.
Lemon blossoms.....Fidelity in love.
Leonura, *Motherwort*.....Secret love.
Leptosiphon.....Hope.
Labonia.....Admiration.
Lichen.....Solitude.
Lilac.....First Love.
Lily, water.....Purity of heart.
Lily, white.....Purity. Sweetness.
Lily, yellow.....False and gay.
Lily of the valley.....Unconscious sweetness.
Linaria cymbalaria, Kenilworth Ivy..Remember me.
Linum, *Flax*.....Domestic Industry.
Linden or Lime.....Conjugal love.
Live Oak.....Liberty.
Liverwort.....Confidence.
Lobelia, blue.....Malevolence.
Lobelia cardinalis.....Distinction.
Locust leaves, green.....Affection beyond the grave.
London Pride.....Frivolity.

Lopezia.....True in trouble.
Lotus.....Eloquence.
Love-lies-bleeding.....Hopeless, not heartless.
Lucerne.....Life.
Lunaria, Satin Flower.....Honesty. Fascination.
Lungwort.....Thou art my life.
Lupine.....Dejection.
Lychnis, scarlet.....Wit.

Madder.....Calumny.
Maderia Vine.....Charms.
Magnolia.....Nobility of character.
Malcomia maritima.....True friendship.
Mallow.....Mildness.
Mallow, marsh.....Beneficence. Kindness.
Mandrake.....Horror. Rarity.
Manettia.....Fickleness.
Maple.....Reserve.
Marigold, African.....Cruelty.
Marigold, French.....Jealousy.
Marigold, garden.....Grief. Chagrin.
Marigold and Cypress.....Despair.
Marjoram.....Blushes.
Marvel of Peru.....Timidity.
May Flower.....Budding beauty.
Meadow Saffron.....My best days are passed.
Melissa officinalis, Balm.....Sympathy.
Mesembryanthemum tricolor, Dew Plant.....A serenade.
Millefoil.....To heal a wounded heart.
Mimosa.....Sensitiveness.
Mignonette.....Moral and intellectual worth.
Mimulus.....Fun. Jollity.
Mint.....Virtue.

Mirabilis Jalapa, *Four o'clock*.....Timidity.
Mistletoe.....I surmount difficulties.
Mitraria coccinea.....Indolence. Dulness.
Mock Orange.....I cannot trust you.
Monarda .....Whims.
Moneywort .....Acquisitiveness.
Monkshood .....An enemy in disguise.
Moonwort ....Forgetfulness.
Morning Glory .....Bonds.
Moss ..... Maternal love.
Motherwort.....Secret love.
Mourning Bride.....Unfortunate attachment.
Mouse-ear Chick-weed.....Simplicity.
Mugwort.....Good Luck. Happiness.
Mulberry, black.....I will not survive you.
Mulberry, white.....Wisdom
Mullein .....Good nature.
Musk plant.....Weakness.
Myrtle.....Love.
Myrtle, withered.....Love betrayed.

Narcissus .....Egotism. Over-confidence.
Nasturtium.....Honor the brave.
Nettle .....Cruelty. Slander.
Night-blooming Cereus.....Transient beauty.
Nightshade.....Suspicion. Artifice.

Oak.....Hospitality.
Oak Leaves .....Bravery.
Oak, Live.....Liberty.
Oats .....Music.
Ohio Beauty.....You are my divinity.
Oleander.....Beware. Discretion the better part of valor.

Olive ..... Peace.
Opuntia, *Prickly Pear*..... Satire.
Orange blossoms..... Bridal festivities.
Orange, fruit..... Generosity.
Orchis..... Beauty.
Orchis, Bee..... Prosperity.
Osier..... Frankness.
Oxalis, *Wood Sorrel*..... Joy.

Palm..... Victory.
Parsley ..... Festivity. Entertainment.
Passion flower..... Devotion.
Pea, garden..... An appointed meeting.
Pea, perennial..... Wilt thou go with me?
Pea, sweet..... Departure.
Peach blossom..... I am yours.
Pennyroyal..... Flee temptation.
Peony ..... Ostentation.
Pepper..... Your wit is too keen for your friendship.
Peppermint ..... Warmth of feeling.
Periwinkle..... Remembrance of early friendship.
Persimmon..... Bury me amid nature's beauties.
Petunia..... Your presence soothes me.
Phaseolus, *Scarlet Runner*..... Winsome ways.
Philadelphus Syringea..... I cannot trust you.
Phlox ..... Our souls are one.
Pigweed ..... Goodness.
Pimpernel..... Change.
Pine..... Time will cure.
Pine, apple..... You are perfect.
Pink, variegated..... Refusal.
Pink, white..... Artlessness.
Plumbago..... Holy wishes.

Poor man's weather glass.....Change.
Poplar, black.....Courage.
Poppy, red.....Evanescent pleasure.
Poppy, white.....Forget the past and hope for the future.
Portulacca .....Love in a cottage.
Potentilla .....I claim esteem at least.
Pride of the meadow.....Uselessness.
Primrose or Cowslip.....Winning grace.
Primrose, evening.....Inconstancy.
Privet .....Prohibition.
Prunus triloba.....Pure affection.
Pyrethrum, *Feverfew*.....Consolation.
Pyrus Japonica.....Delusion. Fairies' fire.

Quaking Grass.....Agitation.
Queen Plant.....Supremacy. Born to rule.
Quince, common.....Temptation.
Quince, Japan.....Delusion. Fairies' fire.

Ranunculus, garden.....Radiant with charms.
Ragged Robin, *Scarlet Lychnis* ...Wit.
Red Bud, *Indas tree*.....Unbelief. Betrayal.
Rhododendron.....Danger. Beware.
Richardia Africana, *Calla*.....Magnificent beauty.
Ricinus.....Detestation.
Rose Acacia.....Friendship.
Rondelctia.....Intellectual but heartless.
Rosebud, moss.....Confession of love.
Rosebud, white. .....Girlhood.
Rose, dog or wild.....Let not the world deceive you.
Rose, red.....Love.
Rose, tea.. .....Always lovely.
Rose, white.....My heart is free.
Rose, yellow.....Jealousy.

Rose, Bay.....Danger. Beware.
Rose, bridal.....Happy love.
Rose campion.....Only deserve my love.
Rue.....Disdain.
Ruellia.....Constant remembrance.
Rush.....Docility.

Saffron.....Beware of excess.
Sage.....Domestic virtues.
Sambucus, *Elder*.....Compassion.
Saponaria.....Humility.
Scarlet Runner.....Winsome ways.
Scypanthus.....Light hearted.
Sensitive Rose.....O'eryoung to leave my mother yet.
Service Tree.....Prudence.
Shad flower.....Prudence.
Silence armeria, *Catchfly*.....I am a willing prisoner.
Silver Bells.....Good news.
Siphocampylos.....Resolved to be noticed.
Sloe.....Honesty.
Snowball.....Age. Thoughts of heaven.
Snowdrop.....Faithfulness. I am no summer friend.
Snow-on-the-mountain.....Coldness.
Solanum pseudo-capsicum, *Jerusalem cherry*.....Deception.
Solidago, *Golden Rod*.....Precaution.
Sollya.....A souvenir.
Sorbus aucuparia, *Mountain Ash*...With me you are safe.
Sorrel, wild.....He makes a foe who makes a jest.
Sorrel, wood.....Joy.
Southernwood.....Jesting.
Spearmint.....Warmth of sentiment.
Speedwell.....My best wishes.

Spiderwort.....Esteem—not love.
Spindle-tree.....Your image is engraven on my heart
Spironœma.....Modest merit.
Staff Tree.....Fortitude.
Star of Bethlehem.....Reconciliation.
Statice.....Formality.
Stock, common.....Lasting beauty.
Stonecrop.....Tranquillity.
Straw, broken.....Rupture of a contract.
Straw, whole.....Union.
Sumach.....Splendid misery.
Sunflower.....Adoration.
Sweet Alyssum.....Worth beyond beauty.
Sweet Basil.....Good wishes.
Sweet Brier.....I wound to heal.
Sycamore.....Curiosity.

Tansy.....I declare war against you.
Tassel flower.....Adulation.
Teasel.....Misanthropy.
Tendrils of climbers.....Ties.
Thalia dealbata.....Good-will.
Thistle, common.....Austerity.
Thistle, Scotch.....Retaliation.
Thorn-apple.....Deceitful charms.
Thrift.....Sympathy.
Thunbergia.....Elegance of manner.
Thyme.....Activity, Courage.
Tigridia, *Tiger-flower*.....For once may pride befriend me.
Tradescantia, *Spiderwort*.....Esteem—not love.
Tricyrtis.....Surprise.
Trillium, *Wake-robin*.....Modest beauty.
Triptilion spinosum.....Be prudent.
Tritoma, *Red-hot-poker*.....Forewarned is forearmed.
Tropœolum.....Patriotism. Honor to the brave.

Trumpet-flower.....Separation.
Tuberose.....Personal charms.
Tulip, red.....Declaration of love.
Tussilago, *Coltsfoot*.....Justice shall be done you.
Tweedia.....Faithful affection.

Uvularia, *Bellwort*.....Modesty.
Venus' Fly-trap.....Have I caught you at last?
Venus' Looking-glass.....Flattery.
Valerian.....An accommodating disposition.
Verbena.....Sensibility.
Vernal Grass.....Poor but happy.
Veronica, *Speedwell*.....My best wishes.
Vinca.....Remembrance of early friendship.
Vine, Grape.....Intoxication.
Viola tricolor, *Pansy*.....Thoughts. Remembrance.
Violet, blue.....Faithfulness.
Violet, white.....I must be sought to be found.
Violet, yellow.....Rural happiness.
Violet, sweet.....Modesty.
Virginia Creepers.....I cling to you both in sunshine and shade.
Virginian Stock.....True friendship.
Virgin's Bower.....Filial affection.
Volkameria.....Good wishes. May you be happy.

Wall-flower.....Fidelity in adversity.
Walnut.....Stratagem.
Water-lily.....Purity of heart.
Wax Plant.....Susceptibility.
Weigela.....Maiden beauty.
Wheat-stalk.....Riches.
White Fringe-tree.....Candor.
Whitlavia.....Constancy.
Whortleberry.....Treachery.

Willow, weeping .....Mourning.
Winter-cherry.....Deception.
Wisteria .....Welcome, fair stranger!
Witch-hazel.....A spell.
Wolfsbane.....Misanthropy.
Woodbine.....Fraternal love.
Wood-sorrel.....Joy.
Wormwood.....Absence.
Wreath, bridal, *Spirea*.....Plighted love.

Xanthium, *Clotbur*.....Rudeness. Pertinacity.
Xeranthemum, *Chamomile* .....Cheerfulness in adversity.

Yarrow.....To heal a wounded heart.
Yew.....Sorrow.
Yucca, *Adam's needle*.....Natural charms.

Zinnia .....Thoughts of absent friends.

CHAPTER XXX.

ETIQUETTE OF BIRTHS AND CHRISTENING.

WHEN the birth of a child is announced, it is perfectly natural that all the mother's friends should desire to see the little stranger. But it is not etiquette to call until they have sent in their cards with inquiries after her health. She returns her own cards as soon as she is able to receive calls, with "Thanks for kind inquiries" written thereon, after which friends call in person. They do not go to her room, however, until assured that she is able to see them.

Gentlemen do not call at all, but pay their respects to the father, and ask after both mother and child. Any friend of either sex may send flowers or fruits at such times to the sick-room.

BABY'S CARD.

Quite a new idea and a very taking one, is baby's card, which informs friends of the coming of the young stranger. This card must be very tiny, and read thus:

INEZ FOREST.

Born Monday, Jan. 4,
1891—4 A. M.

Some prefer this winsome little inscription upon the card:

BABY FOREST.

At home
40 Ada St.

These cards must be inclosed in envelopes which match the size of the card, with a fanciful bow of white ribbon tied around them. They are distributed among the friends.

CHRISTENING PARTY.

In most Protestant churches baptism and christening take place at one and the same time. The babe is carried to the font by the nurse or an elderly lady, the sponsors following, the parents last. The godfather stands at the right of the little one, the godmother at the left. The clergyman asks—"Who is the sponsor for this child?" The godparents bow silently, thus acknowledging themselves to be the ones. The clergyman asks the child's intended name, which should be spoken in a clear, distinct voice. It

is so easy to misunderstand the name, that a better plan is to hand it written on a slip of paper to the clergyman, before the ceremony begins.

WHEN TO CHRISTEN.

In most churches the little one is christened when it is about a month old. In the Catholic church, if the child shows that it is feeble, the rite is performed at once, the priest being summoned to the bedside. In olden times it was the custom to perform the ceremony when the child was but three days old. In France at the present time every child is taken before the mayor to be registered at that early age.

In England the birth of children in the higher ranks is announced through the papers. Occasionally we see it done in this country, but such publicity is repugnant to most people.

CHRISTENING A FESTIVE OCCASION.

Originally, a christening was an occasion devoted to merriment and feasting. Afterward it partook of a gloomy, austere character, and each church sought to dedicate the babe to its own peculiar tenets. Now the ceremony is a religious one of the highest importance, but it is interwoven with glad and tender sentiments and made more beautiful by flowers and all the other accompaniments of rejoicing.

LUNCHEON AT CHRISTENING.

Usually, when the child is christened in church, the friends disperse at the door. But if the health of the mother will allow the excitement, the guests may be invited to the house, where a light luncheon of coffee, wine and cake, or if inclined to, a more extensive one is preparing for them. These luncheons should not consume much time, as neither the mother nor babe can endure the excitement.

WHAT SHALL BABY WEAR?

The christening dress is always white, as indeed all baby dresses should be—emblem of purity and innocence. It may be as elaborate as taste can make it. This dress is the subject of many hours of anxious thought. The more gossamer and fairy-like it is, the more fitting for the little one for whose tender limbs it is designed.

The presents bestowed upon the child are given at the luncheon or party which follows the christening. Ladies give what suits them best, but the presents coming from a gentleman are of silver. The babe is the hero of the hour, and reigns supreme.

THE GODPARENTS.

In selecting the godparents the first choice falls upon the near relatives, with great propriety, for as

this relationship often lasts through life, it seems as though the kindred were better fitted to give aid and counsel if it is needed. Either parent has the right to substitute a dear friend for a relation. The grandparents are often sponsors, and it is a very pleasant office to perform for the child.

A note is sent to the persons who are chosen for godparents, and no one should refuse unless there can be a very good excuse offered. The godparents often make their young charge handsome gifts, but may omit doing so.

NUMBER OF SPONSORS.

A boy is sometimes blessed with two godfathers and one godmother, while a girl has two godmothers and one godfather. But most people content themselves with one godmother and one godfather.

Young people are never asked to stand as sponsors for an infant. They are people of mature years, who comprehend the solemn duties devolving upon them, and if they belong to the same religious body as the parents, they can sympathize better with the ceremonial.

A CHRISTENING AT HOME.

This ceremony is sometimes held at the house, and music and flowers lend their charms to the occasion. The house may be decorated for the event with vases,

trailing vines or banks of flowers, and symbolical designs. Music plays an important part in a home christening. There is no limit to the decorations. Lilies and smilax may be draped around the font, which can be improvised from a large glass or china bowl, and a dove with outspread wings may be suspended over it.

Singing by a quartette generally drawn from intimate friends or relatives, enhances the enjoyment of the occasion.

THE CEREMONY.

At the hour decided upon the babe is brought into the room, and the parents stand by the font. The sponsors step forward, and place themselves on each side of the father and mother. A hymn is sung, and the clergyman proceeds with the rite in accordance with the form prescribed by his church. Another hymn or chant follows, and the benediction is uttered. Congratulations and greetings are now indulged in, and the infant is petted and admired till his good nature is worn out, when he is carried from that society which has already begun to pall.

The christening is a solemn consecration of the child to a pure life and the sponsors become responsible for its instruction in all things necessary to that end. And the joyous accessories of the ceremony in no way rob it of its sacred meaning.

THE INVITATION.

The invitation may be written or engraved, but when sent, calls for a response:

This is the form:

Mr. and Mrs. Philip Lee request the pleasure of your presence at the christening ceremony of their daughter (or son)

At five o'clock, Wednesday, Dec. 6, 1890.

No. 18 Belknap Street.

Reception from four to six o'clock.

As with all other invitations, the stationery used should be of the best quality. The toilettes on this occasion should be rich and elegant.

CAUDLE PARTIES.

In olden times it was the custom to present those who called to offer their congratulations on the arrival of a little stranger (three days after its birth) with a kind of spiced gruel flavored with Madeira, and known as "Caudle." This mixture was served in china cups, used solely for these occasions, having a handle on each side, so that they could easily be passed from one to another. "These caudle cups were often handed down as heirlooms, and to-day they are much sought after as curiosities. In those good old days the husband also entertained *his* particular friends at

the end of a fortnight, if the mother was doing well, with a kind of 'sugared toast,' soaked in beer. Such seems to have been the origin of the caudle party." They were long out of date, but in some localities are coming into favor again, with this difference, that they now are observed when the child is six weeks old. The invitations are sent out a week in advance, and are in this form:

Mr. and Mrs. Anderson request the pleasure of Mr. and Mrs. Kenway's company, on Friday afternoon, at two o'clock.

161 No. Edco St.

Caudle. R. S. V. P.

"Sometimes the words, 'No presents are expected,' are added. The plan of having the christening and caudle together has been tried by some parents, but the church disapproves of this. The mother receives her guests in some pretty convalescent dress, or, if she prefers, in an elaborately trimmed robe, and, of course, the visitors are shown 'the handsomest baby in the world.'"

CLERGYMAN'S FEE.

The ceremony of baptism is performed gratuitously, but the parents, if able, make a present of a sum of money to the officiating clergyman, or else donate it through him, to the poor of the parish, or some church

work. A carriage is sent for him to convey him to the house.

NAMING THE BABY.

Americans have a passion for high-sounding names. George Washingtons and Daniel Websters are to be found in every station, coupled with the most stupid and unpromising children. This assumption of great and renowned names springs from a false idea that the child so named will partake of the nature and perhaps follow in the steps of the illustrious namesake. The records of crime do not bear them out in their expectations.

Scriptural names, never very euphonious, are still less fitting for a child in the nineteenth century. Jedediah, Zerubbabel, Obadiah, are not easy names to summon a boy from play or his bed by, and a child who is tormented by such cognomens, has early learned what it is to submit to mortification of the spirit.

Neither should diminutives nor pet names be selected. There should be a fitness in all names; a suitability for the years as they pass. The sweet and gentle little "Lily" or "Pearl" may become very coarse and repellant in old age.

There are many great names in the penitentiary. Their titles did not keep them out. There is a strange incongruity often between the first name and the

family name. Napoleon Bonaparte Jenkins is not very harmonious.

Another practice which is followed by some is that of naming a child after one of its parents. It soon becomes natural to designate them among careless people as "old Harry," "young Harry," a very disrespectful way of distinguishing them apart. We knew a family in which there were several sons, and each son named his eldest daughter for his mother. While it showed a creditable desire to honor her dear name on their part, it had a singular effect on strangers, to hear the children spoken of as "Jack's Margaret, "Bill's Margaret," and so on, through the whole list.

Names should be bestowed upon a child that will not awaken dislike. The child has no voice in the matter, and this calls for more judgment and taste on the part of those who name it. Short, sensible names are the best. Mary will never lose its sweet simplicity. Clara, Annie, Emily, Philip, Fred, and scores of similar names are pretty and apt.

Give your children names that they can carry through life with propriety; names that they will cherish; names that are simple, which will look well when written, and sound well, when spoken.

CONFIRMATIONS.

In the Episcopal as also the Catholic church, when the children have attained a certain age (from ten to fourteen) the rite of confirmation takes place. In these churches classes for instruction and preparation are formed some weeks previous to the day appointed by the bishop. The church looks to the godparents to attend to this matter, if the parents are dead or indifferent to their duty. It is a solemn and beautiful sight, and a rite of great antiquity.

Oh, rare the honey-dew that drips,
By love distilled from baby's lips;
And sweet the breath that from them flows,
Laden with odors of the rose.
Sleep, darling, snugly folded up,
A rosebud in its mossy cup—
Sleep, baby, sleep!

Away from earth, her spirit seems
To wander in the land of dreams;
But what within that realm she sees
Is part of nature's mysteries;
The secrets of her deep repose
The baby never may disclose—
Sleep, baby, sleep!

The hush of evening deep and calm,
Descends to earth in tender balm;
The blossoms fair their petals close,
And nod and sink to soft repose;
Sleep, darling, till the dawn, and then
Bring glory to the world again—
Sleep, baby, sleep!

—*Thomas Dunn English.*

CHAPTER XXXI.

MISCELLANEOUS RULES OF ETIQUETTE.

ALTHOUGH the many branches of etiquette have been fully treated, there yet remain a few general hints which did not seem to come under the other heads. We have grouped these for easy reference:

When a "tale of woe" is poured into your ears, even though you cannot sympathize, do not wound by appearing indifferent. True politeness decrees that you shall listen patiently, and respond kindly.

If enemies meet at a friend's house, lay aside all appearance of animosity while there, and meet on courteous terms.

Do not introduce people in a public conveyance. It draws attention to a person and makes him unpleasantly conspicuous.

Take the precaution to insert the stopper in an ink bottle if you are called away while writing. You do not know what careless person may approach your desk, in your absence, and do your work irreparable damage.

If you secure an introduction for the purpose of ask-

ing a favor, you have no further claim upon that person's recognition after the business is transacted.

Take warning, and always be on time. Some people are always a little too late. Late in going to bed, late in getting up, in going to their daily work, at their meals, and in keeping their appointments. They may have business of importance to attend to, where thousands of dollars are at stake, and then they wait until the last train, and fail to catch even that. Just a little too late—that is all!

In introducing two gentlemen, address the elder, or superior, with "Allow me to introduce my friend, Mr. Hale, to you. Mr. Hale, Mr. Gordon."

Adapt yourself to the society in which you find yourself. If you feel sad or ill, and cannot shake it off, do not go into company. You have no right to sadden others.

When calling, do not enter into grave discussions. Trifling subjects are better.

Married men are relieved from the task of making calls of ceremony. The wife leaves her husband's card in lieu of a call.

It is vulgar to greet a friend by slapping him on the back, or playfully poking him in the ribs. No amount of intimacy makes it allowable.

Calls made upon the sick, should be returned as soon as health permits.

If you have a friend who has met reverses, and you desire to show your friendship by visiting her, do not go dressed expensively. Adapt your dress to her changed circumstances.

It is rude to turn a chair so that your back will be presented to anyone.

If you see a lady whom you do not know, unattended, and needing the assistance of a gentleman, offer your services to her at once. She will readily understand the gentle chivalry which prompts you, and will feel that by accepting your kindness, she does not place herself in a false light.

A young man can check vulgarity in his companions, if he so desires. It requires some moral courage. It is related of a group of young men, that one of them, being about to regale the rest with an improper story, suddenly paused, and said looking around, "Are there any ladies within hearing?" "No," rang out the brave response, "but there are gentlemen here!" The reproof had its effect. The story remained untold.

Do not laugh at your own wit. Allow others to do that.

News that is not well vouched for, should not be repeated; else you may acquire the reputation of being unreliable.

In business, answer any question asked, even if it

does not appear to benefit you personally. In the end, you will be the gainer, for you will be esteemed as an obliging gentleman.

In company, do not converse with another in a language that is not understood by the rest.

In entering a room, if you find the door open, leave it so. If closed, be particular to shut it after you.

Accompany your wife to the church of her choice.

If you belong to a different denomination from the one with which she communes, it is only fair that you take turns in attending the two houses of worship.

Do not take pride in offensively expressing yourself on every occasion, under the impression that you will be admired for your frankness. "Speaking your mind," says Jerrold, "is an extravagance which has ruined many a man."

If it becomes necessary to break a marriage engagement, it is best to do so by letter. The reasons for your course can be given much more clearly than in a personal interview. All presents, letters, etc., received, should accompany the letter announcing the termination of the engagement.

During a walk in the country, ascending a hill or walking on the bank of a stream, and the lady is fatigued, and sits upon the ground, do not seat yourself by her, but remain standing until she is rested sufficiently to proceed.

When walking with a lady who has your arm, and you are about to cross a street, do not disengage your arm.

A host should see that he has no wall-flowers at a party or ball given in his home, by providing such ladies with partners, in an unobtrusive manner, so as not to wound their self-esteem.

Do not show undignified haste in whatever you have to do. Chesterfield said, "Whoever is in a hurry, shows that the thing he is about is too big for him."

In writing for publication, but one side of the sheet of paper must be written on.

Never refuse to accept an apology. Only ungenerous minds will do so. If one is due from you, make it unhesitatingly.

A dispute about religion is foolish. When it is known that there are fifteen hundred millions of people on the face of the earth, speaking 3,034 tongues, and possessing one thousand different religious beliefs, it will be easily seen that it is a hopeless task to harmonize them all.

In meeting a number of friends together, do not make a difference in the warmth of your salutation. To meet one with reserve and formality and another with great effusiveness, is ill-bred.

Do not grow fidgety and anxious to make your exit, if your friend with whom you call prolongs his stay

longer than you desire to. Be composed at all times, and in all places.

If you hear of the misfortune of another, do not rejoice. And never speak disparagingly of another. It will be charged to envy.

In calling upon the sick, do not inquire what medicine they are taking, and express your doubts of its efficacy. Nor ask what phyiscian is employed, and try to shake the patient's confidence in him. Above all, do not attempt to prescribe yourself. You are not there in the role of a doctor, but as a visitor.

When friends call on you, never look at your watch. It appears as if you were desirous that they should go.

Never pick the teeth, scratch the head, blow the nose, or clean your nails in company.

Never correct the pronunciation of a person publicly; nor any inaccuracy that may be made in a statement.

Never lend a borrowed book. Be equally particular to return one that has been loaned you, and accompany it with a note of thanks.

Do not be too familiar on short acquaintance. Nor presume to address them by the first name. This is a presumption which some people never forgive.

Do not ask the age of another, unless they are quite youthful. Some very sensible men and women are

sensitive on this point. Whether it be considered silly or not, they have a right to keep their secret.

Do not pass between two persons who are talking together. Do not seat yourself in the place of one who has risen, unless you see that they have no intention of returning to the seat they vacated.

A lady has a right to omit whom she pleases from her entertainments. No one has a right to ask her reasons for such a course. Do not permit a gentleman to remove a bracelet from your arm, or a ring from your finger, for the purpose of examination. Take them off, and hand them to him.

A lady will not strike a gentleman with her handkerchief, or tap him with her fan.

Do not lean your head against a wall. You might soil the paper.

The hostess does not leave the room while visitors remain.

To introduce a person who is in anyway objectionable to a friend, is insulting.

Giggling, whispering, staring about, in church is a mark of ill-breeding.

Do not draw near the fire, when calling, unless invited. A lady can call on a gentleman in his room if he is a confirmed invalid, but in no other case.

When you are invited verbally to dinner, it means a very unceremonious affair, and plain dressing, with early hours.

Do not attempt to attend to the wants of a lady who already has an escort. It is a piece of impertinence to do so.

At a party consisting of gentlemen, the host is the master of ceremonies. He alone has the right to call for toasts and songs.

Nicknames are unknown in good society.

Don't laugh when a funny thing is being said, until the climax is reached.

Do not go into company smelling of onions or garlic. They are offensive to most people.

Do not eat all on your plate, and do not clean it up with your bread.

When a gentleman goes to a ball without a lady he must place himself at the disposal of the hostess, and dance with any ladies she selects for him.

A lady at a ball should not burden a gentleman with her gloves, fan and bouquet to hold while she dances, unless he is her husband or brother.

Amateur musicians should commit a few pieces to memory. If they carry music along, it has an appearance of conceit, but if they are asked to play or sing, it is ungracious to refuse.

Do not place your arm on the back of a chair occupied by a lady.

Ladies do not pass in or out of the general entrance of a hotel, but by the ladies' entrance only.

Ladies can make each other's acquaintance in the hotel parlor, or at the table. It is optional with them how far its carried.

It is not polite at a wedding to congratulate the bride. She should receive wishes for her future happiness. The bridegroom is the one who is to be congratulated. He is the fortunate one.

When servants at a hotel are disrespectful, lay a complaint before the proprietor. Orders to servants should be given in a pleasant tone, without a shade of familiarity.

It is customary to add the words "Without further notice" to a funeral invitation given through the papers.

Children should not be brought into the drawing-room to see visitors, unless they are asked for.

Blowing soup or pouring tea and coffee into the saucer to cool it, is evidence of a lack of knowledge of the usages of good society.

It is against etiquette for a husband and wife to play cards together, or for two persons to be partners at every game. It supposes a familiarity with each other's methods of play. All games should be played according to the proper rules. Do not propose card playing in the house of another. Fingering the cards as they are dealt out, is a rude act. Wait till they are all distributed before you take up your hand.

A business address should never be seen on a visiting card. A card with a photograph on it is a piece of vulgar conceit.

To look over the shoulder of another is rude. So is the fashion common to some of looking over a newspaper which a neighbor in the street-car is reading.

The only gifts which should pass between ladies and gentlemen who are not relatives are books, flowers, music and confectionery.

Do not allude to a present you have made. Wait to have it acknowledged.

Ladies should never adopt the ungraceful habit of folding their arms, or of placing them akimbo.

To pencil your sentiments in a borrowed book is rude.

If you chance to use a foreign phrase, don't translate it. It is equivalent to saying, "You don't know anything."

The man who insults his inferiors or those who are weak is simply a coward.

A gossip is more or less malicious and uncultivated. If nothing worse, she is empty-headed.

When walking with a lady, find out before you start, if she has any preference as to the route.

To write a letter of congratulation on mourning paper is rather inconsistent.

Musk and strong perfumes should not be used. A mere hint of a perfume is enough.

Do not yawn loudly, and stretch the arms as if you were going to engage in a personal contest.

Keep the gloves on during a formal call.

Do not ask about the private affairs of anyone. Or what caused them to leave their home and come to a strange country or city.

It is not customary to offer refreshments to callers.

Boasting of wealth, family or position is exceedingly silly and tiresome to the listeners.

Whispering is impudent, and interrupting a speaker is insulting.

Cultivate a low, clear tone of voice, and an easy manner. Do not gesticulate in conversation.

If strangers are in a room when a caller leaves, a slight bow in passing out, is sufficient recognition.

Do not boast of your church work. "A religion that ever suffices to govern a man will never suffice to save him."

CHAPTER XXXII.

HOME COURTESIES.

COURTESY is enjoined in Holy Writ. The Apostle Peter says in his exhortation to wives and husbands, "Be ye courteous." This is rightly considered a Christian virtue, and will flourish in rich profusion when planted in faith.

Nowhere does this flower blossom as richly as in the home garden. Here, the sweet and tender ministrations of life are born, which flow out into the world, to bless others. The memories of early years are the dearest. They are never forgotten; the instructions given there are never effaced. These teachings have more in them than mere set formalities—they glow with life and warmth, for do they not recall the dear faces of father and mother, brothers and sisters, ere the home circle was broken; before care and sickness and separation came.

Those days were the preparatory ones, when the character was being fitted for the struggle of life.

CHOOSING COMPANIONS.

The choice of companions has a far-reaching influ-

ence upon the young. Were parents more careful in knowing who were admitted to association with their children, it would not be so difficult a task to inculcate those courteous manners which all love to witness. The friends young people should select, should have moral worth, rather than position in society. Their courteous conduct toward others, is of the greatest consequence.

Children are all imitative. Few are found who strike out an original path for themselves. So the model they pattern after should be a good one. If parents realized how great was their responsibility, how closely they were watched and copied, they would place a perpetual guard upon their lips and manners, that nothing unlovely could be reproduced in the home life.

BE COURTEOUS TO ALL.

Courtesy is incumbent upon all. A truly polite mistress will find no trouble in having good servants, for she will remember that they are human, and not stone, with feelings and rights that should be respected. It is a coarse nature that is rude and overbearing to those whom fortune has placed beneath one. The bad effects will be apparent in another direction, for the insolent mistress will have insolent servants. Courteous treatment, and a proper regard for their

comfort, will win their regard and more faithful services.

UNIFORM COURTESY.

Where courtesy prevails at home, the young will be polite naturally, and they will preserve this good-breeding wherever they are. Children must never be allowed to have two sets of manners, one for home use and the other for company. Demand uniform courtesy—at their play, and at their studies; at home and abroad.

Courtesy should begin at home, like charity, but neither should end there. In the face of the mad rush and bustle of our daily lives, we, as a nation, are courteous. Even Dickens, who scored us so unmercifully in his "American Notes," says of us: "But no man sat down until the ladies were seated; or omitted any little act of politeness which could contribute to their comfort. Nor did I ever once, on any occasion, anywhere, during my rambles in America, see a woman exposed to the slightest act of rudeness, incivility, or even inattention." This indorsement makes one feel proud. And a courtesy so general as to win words like these, can only spring from the fact that courtesy and good feeling are grounded in the home teachings, which have instilled a spirit of chivalrous respect which is an honor to any nation.

PRACTICE AT HOME.

And yet it is sad to be compelled to say that there are families all over our land who neglect to teach the small, sweet courtesies of every day to those beneath their roof. Who allow them to talk boisterously, romp all over the house at unseemly hours, shout to each other, and commit a dozen such breaches of etiquette merely because they are at home, and no company is there. Should friends call unexpectedly, what a transformation. The young voices are subdued, the step is light and soft, and quiet manners take the place of the rough and noisy exhibitions of a few minutes previous. This is not being polite—it is only a sham. They can be taught to exercise gentle manners at home; to be thoughtful of the comfort of every member of the family; to be guilty of no act that they would blush for were other eyes upon them. Then they will become the *real* gentleman or lady.

Courtesy must spring from an unselfish desire to do right. There is a beautiful myth floating on the topmost wave of the pretty fancies with which the world is blessed, which reads thus: Two children, a sturdy boy and a gentle girl, are wandering in playful idleness through an old garden, overgrown with weeds and rank grass. The boy finds a bunch of keys—the

talismanic number, three, and of a curious old pattern, rusted and worn.

They look with indifference upon the keys, but having few toys, they keep them. Days pass by—the keys are forgotten, till one day they find an old door set in a wall, over which the weeping-willow hangs, hiding the framework with its heavy foliage, as if weary of its trust, and anxious to give it up. The boy and girl, still playmates, search patiently for a way to open the door; and at last, finding the key-hole thick with cobwebs, they tear them eagerly away, and push the key into the lock. The door creaks slowly, their strength is scarcely sufficient to force it to turn on its rusty hinges, but they persevere, and at last they step through, into a land so fair, a scene so lovely, that they hold their very breaths with delight.

The door in the neglected garden is the crust of selfishess which has o'er grown the hearts of the old and sorrow-weary. The keys are the rusty and unused ones of love, patience and truth. Love that seeks the good of all; patience, that "overcometh evil," and tenderly, earnestly, strives to do all the work set before it; truth, that speaks no ill, keeps the tongue clean, the heart single. To these three keys it is given to unlock the sealed mysteries and beauties of the heart which the world has buried 'neath its rubbish.

This habit of being courteous cannot be learned by arbitrary rules, but must be the outgrowth of home practice. To one who is agreeable, civil, kind, it will be very easy to be so elsewhere. A coarse, rough manner at home begets a kindred roughness which cannot be laid off, when among strangers. Home is the school for all things good, especially for good manners.

CHAPTER XXXIII.

TOILET RECIPES.

THE body is the temple of the soul; the shrine of the spirit. To care for it and preserve it in its highest perfection is the duty of every man and woman. To every woman there comes a natural desire to be beautiful. There is a beauty which is planted in the speaking eye, the fresh and roseate skin, the mobile features, ere they are stamped by the hard lines of experience or sorrow. Beauty is the gift of the Creator, and to slight or despise it is to spurn a precious inheritance. To make the most of the charms bestowed by the Master-hand, is to cherish and fit the temple for its occupant.

Frances Willard says: "The desire to be beautiful is instinctive, because we were all meant to be so, though so ruthlessly defrauded of it, on the material plane by the ignorant excesses of our ancestors and the follies of our own untaught years." She utters a truth which strikes home to the consciousness of every woman, who would like to be fair to look upon,

and of every man who is led captive by the spells of beauty.

Beauty without sense and intelligence is lamentable; but beauty joined to wit and intellect is irresistible.

Beauty is to woman what strength is to man. Cultivation of the mind and body should go hand in hand. Then let every girl feel that she is only performing a pleasant duty when she is using every proper means to develop and preserve her natural beauty.

THE STANDARD OF BEAUTY.

There can be no fixed standard of beauty where the tastes of different peoples are so varied. The Chinese admire fat, laid on in abundance, and to them the feet of one our belles who wears a No. 1 shoe, are monstrosities. In some of the barbaric tribes a beautiful woman's teeth must be coal black. Some tribes press their babes' heads to make them square, while others admire the sugar-loaf head. The French like *embonpoint*, the Italians and French pay homage to a lissome grace, while the English pronounce the woman who unites health and strength with grace of form as up to the best standard of female loveliness.

HEALTH A REQUISITE.

There can be no solid and enduring loveliness without health. This is the foundation of all beauty.

And to maintain this, constant exercise is necessary, that the figure may round out, the muscles become firm, and the step elastic and springy. A beautiful form is often deemed more desirable than a handsome face. Defects of form are often inherited, while others are the result of improper care. Bow-legs come from placing the child on its feet too young. Uneven shoulders by allowing a child to sleep continually on one side, or when grown by sitting in school or at their work one-sided. If the head is too high at night, round shoulders will result. All these faults should be corrected, and much attention given to outdoor exercise, as skating, rowing, horseback riding, swimming, and walking. Lawn-tennis and croquet have their uses also. All these tend to develop the figure, and impart to it that fullness and vigor which is the perfection of beauty.

CARE OF THE TEETH.

Food and drinks that are too hot or too cold, will destroy the beauty of the teeth. They should be brushed after each meal, and the mouth well rinsed with cold water. A soft brush should be used, and all pastes and tooth-washes discarded. Cleanliness will preserve and beautify any teeth, unless they are actually diseased, and then resort should be had to a good dentist *at once*. Delay is fatal, for the diseased

tooth decays rapidly, and will have a like effect on those that are sound. Salt and water cures tender gums. Never use a pin or any metal substance to remove food that lodges between the teeth. Castile soap is an excellent dentifrice. When tartar accumulates upon the teeth, it can only be removed by a dentist. In the early stages, vinegar will remove it, but if it remains too long it has a tendency to loosen the teeth. After using the tooth-brush, rinse it in clean cold water, and dry it ready for further use.

FOUL BREATH.

This most disagreeable infliction arises from two causes—decayed teeth, or some affection of the stomach. If the latter, a physician should be consulted. If the teeth are at fault, attention at the dentist's hands is again required. A gargle made of a spoonful of chloride of lime dissolved in a half tumbler of water, will sweeten the breath. The taint of smoking can be overcome by chewing common parsley, and the odious taint of onions is also overcome by parsley, vinegar or burnt coffee. Careful brushing and frequent rinsing of the mouth will keep the teeth in excellent condition without resorting to tooth-washes or pastes.

TO REMOVE FLESH-WORMS.

These "worms" are merely a greasy or sebaceous

matter which the glands secrete in little sacs. They can be pressed out by a watch-key. But the best remedy is to bathe the parts affected once a day with warm water, and rub with a coarse towel. Then apply with a soft cloth a lotion made of liquor of potassa, one ounce; cologne, two ounces; white brandy, four ounces.

A FINE COMPLEXION.

This is one of the principal essentials of beauty. Indeed, it outranks mere beauty of feature, for it is of no consequence to possess a perfect arm, or a beautiful face if the skin is as rough as a nutmeg grater, or is disfigured by pimples and blotches. And what we say is to the gentlemen as well as the ladies. A clear, polished skin can only be had by observing three things—temperance, cleanliness and exercise. The inordinate use of liquors or strong coffee, greasy food, hot biscuit will tell upon the finest complexion in time. The young lady who devours pickles, sits up half the night reading novels, and lounges round the house the next day, can never expect that clear, fresh, peach-like complexion which she longs for so ardently. Nourishing food, regular exercise, and perfect cleanliness can alone restore that youthful brightness which so many ladies have lost through neglect of an obedience to nature's laws.

Late hours are inveterate foes to a beautiful complexion. Sleep is a great restorer of the exhausted nerves. Parties, balls and amusements of any sort that are carried into the "wee, sma' hours" should be indulged in sparingly. The division which some agitators make of "Eight hours for sleep, eight hours for work, and eight hours for recreation," is a very fair one in all departments of life.

REMOVING FRECKLES.

Many ladies are very much annoyed at freckles. We have seen faces on which they were positive beautifiers. Probably the best eradicator of these little blemishes was known as "Unction de Maintenon," and was composed as follows:

Venice soap	1 ounce
Lemon juice	½ ounce
Oil of bitter almonds	¼ ounce
Deliquidated oil of tartar	¼ ounce
Oil of rhodium	3 drops

Dissolve the soap in the lemon juice, add the two oils, and put the whole in the sun till it becomes of ointment-like consistency, and then add the rhodium. Bathe the freckled face at night with this lotion, and wash it in the morning with clear, cold water, or if convenient, with a wash of elder flower and rose water.

PERSPIRATION.

The odor of perspiration is often very offensive from some persons. A corrective is to wash the body with water to which has been added two tablespoonfuls of ammonia—the compound spirits. It is perfectly harmless.

BRAN MITTENS.

Large mittens worn at night filled with wet bran or oatmeal, keep the hands white, in spite of the disfiguring effects of house-work.

TO PREVENT CHAPPING.

After cleansing the hands and thoroughly drying them, apply Indian meal or rice flour.

Lemon juice three ounces, white wine vinegar three ounces and white brandy half a pint is a nice preparation.

Ten drops of carbolic acid, and one ounce of glycerine, applied freely at night, is another cure for chapping.

BEAUTIFUL HAIR.

There is no perfection of beauty without fine hair. It is called, even by St. Paul, who was rather strict in his ideas of feminine beauty, "the glory of woman." The most bewitching face unshaded by soft, shiny hair, and a goodly share of it, cannot lay claim

to beauty. Every woman, who has a fine head of hair, is proud of it, and justly so. It may be contradicted, but we dare the assertion that every woman can have this crowning glory if she pays proper care to keeping it bright and clean.

It requires continual brushing. Each morning it should receive a thorough brushing, lasting at least ten minutes, and the brush used should be soft and clean. The most dry and harsh hair will yield to this treatment, and become soft, glossy and strong. The morning is the best time for performing this brushing, for the hair is more pliable then. It is a bad practice to use a very hard brush, under the impression that it stimulates the scalp. It may do that, but at the expense of the hair, which it breaks and snarls. The head should be washed at least once a week. A good cleanser is to break the whites of two eggs into a basin of soft water and work them up to a froth in the roots of the hair. Rinse thoroughly with clean warm water, and wipe and dry the head as thoroughly. Do not dress your hair until it is perfectly dry, else it will have a musty odor.

CARE OF CHILDREN'S HAIR.

Great care should be taken of the heads of children. Frequent cutting should be practiced. Indeed the hair will be much more luxurious in maturity if it is

kept short up to twelve or thirteen years of age. The scalp should be cleansed each morning with a damp sponge, and constantly brushed. Fine-teeth combs should never be used; they scratch and wound the scalp, and loosen the hair.

REMEDY FOR BALDNESS.

This recipe has been known for many years, and found a prominent place in the list of remedies for this evil. It is the celebrated Baron Dupuytren's pomade:

Boxwood shavings	6	oz.
Proof spirit	12	"
Spirits of rosemary	2	"
Spirits of nutmegs	½	"

The boxwood shavings should be left in the spirits to steep for fourteen days at 60 degrees temperature. The liquid is then to be strained off, and the other ingredients added. Rub this thoroughly on the bald spots, night and morning.

PREVENTING THE HAIR TURNING GRAY.

It does not by any means assume that a person is old because the hair has turned white, for premature blanching of the hair is on the increase. There are many reasons for this, such as late hours, nervous exhaustion, too much anxiety, giving way to violent passions; all have an evil tendency. There are many

young people whose lives are as placid as summer day, whose hair is snowy, and there are old people whose lives have been spent in direct violation of all the laws of hygiene, and yet whose hair is as dark and glossy as in youth. So, after all, it seems as if these things were constitutional. There does not appear any probability of "restoring" gray hair to its former color. We can only counsel moderation in all those pleasures that tend to an exciting, unhealthy mode of living. We give a recipe that a writer says she believes wards off gray hair:

Oxide of bismuth	4 dr.
Spermaceti	4 "
Pure hog's lard (unsalted)	4 oz.

Melt the lard and spermaceti together, and when cool add bismuth. Perfume to suit yourself. Use as a dressing.

DYEING GRAY HAIR.

Dyeing the hair is a very dangerous business, as most of the hair-dyes have for their base sugar of lead, caustic alkalies, limes, litharge and arsenic, all of which burn the hair. We have known of cases of paralysis of the brain occasioned by the inordinate use of hair dyes which their makers asserted were "perfectly harmless."

SOAPS ON THE HAIR.

Shampooing is a great detriment to the beauty of the hair. Soap fades the hair, often turning it a yellow. Brushing is the only safe method of removing the dust from the head, with the occasional use of the whites of eggs. Perfect rinsing and drying should follow all washing of the head.

MOLES.

Never tamper with these disfigurements. There is but one way to have them removed, and that is by a surgeon.

THE BATH.

Every house should make some provision for a bath-room. Nothing is so conducive to health and beauty as the bath. It should be of a temperature from 80 to 95 degrees Fahrenheit. It is not wise to remain in the bath too long, and on leaving it, a vigorous rubbing with flesh-brush and Turkish towels aids the circulation. A bath once or twice a week, exercise in the open air, plain food, and early rising, will prove the best beautifiers for the complexion, and will change a skin as rough as a nutmeg grater to one as smooth and brilliant as satin.

If there is no bath-room, a sponge bath can be substituted. Many declare this to be the most desirable

form of bathing. Place an oil-cloth on the floor, and improvise a bath for yourself.

Shower baths are not safe for delicately organized persons. In all baths, however, the head should be wet first.

CARE OF THE EYES.

The eyes, "those windows of the soul," are terribly abused. Late hours, reading by bad lights, straining them by over use, are all destructive of their beauty. A darkened room is not the best, indeed, it will weaken them. A good steady, strong light is more favorable to them.

STY, TO REMOVE.

These painful little affections are easily removed by placing a little tea in a bag. Pour on boiling water to moisten it, and apply to the eye warm. Keep it on all night. A second application will perhaps be necessary.

CUTTING THE NAILS.

Filbert-shaped nails are esteemed the handsomest. Trim them with round corners. But be very particular to keep the nails clean. Nothing is more disgusting than a finger with a black border at the end. A well kept nail will be smooth, shiny and rosy.

CARE OF THE HANDS.

If a lady desires a soft, white hand she should always wear gloves when she is performing her household tasks. There is a rubber glove for sale in rubber goods stores, which many ladies use who do their own washing of dishes. Gloves should always be worn when outdoors. A beautiful hand is a poem in itself, and many are the devices resorted to, to keep it white and shapely. A French recipe for this purpose is to sleep in gloves filled with a paste of the following ingredients:

Half a pound of soft soap, a gill of salad oil, an ounce of mutton tallow, boiled together until thoroughly incorporated. As soon as done boiling, but before cold, add one gill of spirits of wine, and a grain of musk.

This is rather a troublesome process, but the result is entirely satisfactory.

Sleeping in soft white kid gloves, after rubbing mutton tallow on the hands, will keep them soft and white.

MOIST HANDS.

Some people have a moist, clammy hand that is very disagreeable to the touch. Exercise, plain living, and the local application of starch powder and lemon juice will cure this affliction.

POMADES AND OIL FOR THE HAIR.

The use of oils and pomades is never desirable. Animal fats are more injurious than vegetable oils, as they heat the cuticle and become rancid, acting eventually as a depilatory. Observe the ends of the hair, and if you find them split or forked, clip off the extreme end. This will promote the growth of the hair.

CARE OF THE FEET.

The health and comfort of the feet depend on the care which they receive. One way to keep them in a healthy state is to soak them several times a week in hot water into which a handful of salt has been thrown. Another excellent treatment is to soak them at night for fifteen minutes in hot soap-suds. Then rub them well, and with a ball of pumice stone rub off all the superfluous skin, after which olive oil or oil of sweet almonds may be rubbed in. To preserve the bedclothes after this, a pair of light stockings should be worn to sleep in. Such treatment will keep the feet in a soft and healthy condition. Cleanliness and health are closely allied; and these too often neglected members of the body must receive the attention they deserve if we would maintain their beauty and health. It is astonishing how much perfect cleanliness and care will do for the appearance of

the feet, and even the size. It is true, as a few months' trial will abundantly demonstrate.

India rubbers should be worn only in rainy, muddy weather. They prevent the circulation of air, and cause a perspiration which is offensive. Insoles are better for the feet than rubbers. Thick-soled leather shoes are better for every day use, taking care that they are amply long. A short shoe will deform any foot in time.

BUNIONS AND CORNS.

A shoe that is too large will cause a corn quite as readily as one that is too small. Pressure or abrasion causes these painful accompaniments of civilization. The fashionable shoe is worn so narrow, with toes so pointed that the wonder is that a foot can be crowded into it. Turpentine may be used for both corns and bunions. A very weak solution of carbolic acid will remove soft corns between the toes.

CHILBLAINS.

Friction is advised on their first appearance, together with the application of one of the following lotions: (1) Take one part spirits of wine and five parts spirits of rosemary, and mix. (2) A more active lotion is the following: Take ten drachms of compound soap liniment (opodeldoc) and two drops of

tincture of cantharides; mix. One of these two may be briskly rubbed in on the first appearance of redness or irritation.

We give a number of trustworthy recipes selected from various sources, but all are known to be excellent and safe.

TINCTURE OF ROSES.

Take the leaves of the common rose (centifolia), and place, without pressing them, in a common bottle; pour some good spirits of wine upon them, close the bottle, and let it stand till required for use. This tincture will keep for years and yield a perfume little inferior to attar of roses. A few drops of it will suffice to impregnate the atmosphere of a room with a delicate odor. Common vinegar is greatly improved by a very small quantity being added to it.

HOW TO DARKEN FADED FALSE HAIR.

The switches, curls and frizzes, which fashion demands should be worn, will fade, though they match the natural hair perfectly at first. If the hair is brown this can be remedied. Obtain a yard of dark brown calico. Boil it until the color has well come out into the water. Then into this water dip the hair, and take it out and dry it. Repeat

the operation until it shall be of the required depth of shade.

REMEDY FOR BURNED KID OR LEATHER SHOES.

If a lady has had the misfortune to put her shoes or slippers too near the stove, and burned them, she can make them nearly as good as ever by spreading soft soap upon them while they are still hot, and then, when they are cold, washing it off. It softens the leather and prevents it drawing up.

TO CLEAN BLACK DRESSES.

Use two table-spoonfuls of ammonia to a half-gallon of water. Take a piece of black cloth and sponge off with the preparation, and afterward with clean water.

NIGHTCAPS.

Heat the head, and injure the hair.

TO WHITEN THE ARMS

for an evening party or theatricals, rub them with glycerine, and before the skin has absorbed it all, dust on refined chalk.

WALNUT STAIN

for skin or hair is made by boiling walnut bark, say an ounce to a pint of water, for an hour, slowly, and

adding a lump of alum the size of a thimble, to set the dye: Apply with a delicate brush to eyebrows and lashes, or with a sponge to the hair.

HAIR RESTORER.

The hair usually commences to turn gray on the temples. A very innocent preparation said to be excellent for restoring it is—Rust of iron, one drachm; old ale (strong), one pint; oil of rosemary, twelve drops. Put these into a loosely corked bottle, and shake it daily for a fortnight. Then let it stand undisturbed one day, decant the clear portion and use.

FAT PEOPLE

may reduce their flesh rapidly by drinking sassafras tea, either cold or hot, with or without sugar. There are conditions of health when it might be injurious, however, and a physician should be consulted before using it. A strong infusion may be made of one ounce of sassafras to a quart of water. Boil half an hour very slowly, let it cool, and keep from the air.

FRESHNESS OF THE SKIN

is prolonged by a simple secret, the tepid bath in which bran is stirred, followed by long friction, till the the flesh fairly shines. This keeps the blood at the surface, and has its effect in warding off wrinkles.

MOSQUITOES.

may be kept away from the pillow by sprinkling oil of pennyroyal about it, (a few drops) at night. Be careful that the oil does not fall into children's hands.

TO REMOVE TAN.

An elegant preparation for removing tan is made of: New milk, one-half pint; lemon juice, one-quarter ounce; white brandy, one-half ounce. Boil all together and remove the scum. Use night and morning.

TO PREVENT DISCOLORATION BY A BRUISE.

Apply to the bruise a cloth wrung out of nearly boiling water, and apply until the pain ceases.

WATERMELON JUICE.

A wash for the complexion which is very highly prized by Southern ladies who well understand its virtues, is the juice of the watermelon. After being exposed to the sun and wind during a drive, sail, or other outing, it will soothe and allay the burn and whiten the skin. The juice from both the pulp and rind is used. Washing with it cleanses the skin and makes it soft and clear. The white pulp, next the red, is sometimes crushed and bound on the skin to whiten it, with excellent results.

DANGER OF COSMETICS.

One of the most famous beauties of the last century, Maria Gunning, who married the Earl of Coventry, not content with her natural beauty sought to enhance it, and used cosmetics which caused her death. Physicians are continually called on to treat ladies suffering from the use of injurious cosmetics, and the patient almost invariably used them in utter ignorance of the harmful nature of the compound. Ladies cannot be too cautious about using cosmetics the composition of which they do not understand, however loudly they may be advertised, or however highly they may be recommended.

HIVES.

When these are caused by eating any article of food, it should be discontinued, and a mild laxative be given as some of the aperient mineral waters. The itching may be allayed by bathing the skin in warm, soft water, containing about a tablespoonful of baking soda to the quart of water. This is also good to allay the itching of prickly heat.

TO AVOID WRINKLES.

The hand of Time cannot be stayed, but his marks upon the face need not be placed there prematurely. One of the best local treatments consists in bath-

ing the skin frequently in cold water, and then rubbing with a towel until the flesh is aglow. A little bran added to the water is a decided improvement. This treatment stimulates the functions of the skin and gives it vigor. The wrinkling may be further remedied by washing the parts three times a day with the following wash:

Take of Glycerine..... 4 dr.
Tannin..... 2 dr.
Rectified spirits..... 2 dr.
Water..... 8 oz. Mix.

COLD FEET.

People who are troubled with cold feet will find that a simple and effective remedy is to bathe them in cold water night and morning, and then apply friction to stimulate the circulation. A little red pepper, dusted into the stockings, will do much to prevent cold feet in the winter. Exercise also relieves this complaint. They may be caused by debility, and then internal remedies will be required. As a rule, woolen stockings should be worn by people thus troubled. The wearing of these will, however, in some persons, cause a perspiration which results in cold feet. A woolen stocking with a merino foot is now sold for such cases.

CHAPTER XXXIV.

ETIQUETTE OF THE SCHOOL.

THE teacher has a large part in the formation of the manners in the plastic stage of childhood. To her belongs a share of the work which should be done now. In the public schools many children are so unfortunately situated that all the lessons they receive in politeness are within the school-room walls.

The teacher who likes to see her pupils mannerly, must herself be so. She gives "tone" to the school. She should never omit the salutation "Good morning" or "Good afternoon," when she meets the pupils, in or out of the school hours. Children are perfect mirrors, and will reflect rudeness or good-breeding, exactly as it is presented to them.

ORDER IN SCHOOL.

Perfect order must be preserved. The fewer rules a teacher has, to confuse and vex her young charges, the easier it will be for her to maintain good behavior among them. She should have certain laws laid down for the management of her school, but she

should make them known, so that they may not transgress unwittingly. Having once explained them, she must enforce them.

HAVE NO PETS.

It is human nature to prefer one scholar before another, especially when some one or two are particularly lovable or bright. But it is very unjust to distinguish them in any way, as by allowing them privileges from which others are debarred, suffering them to trangress rules which the others have to keep, or excusing them for tardiness. One inviolable rule should be laid down, which *all* must keep. Young people hate injustice. They will be apt to rebel if it is practiced.

TEACH THEM TO BE NEAT.

Every pupil should be required to come to school looking neat, so far as the care of their hands and faces is concerned. The hair should be well-combed, the shoes brushed, and a mat should be found at the door, on which every scholar is expected to wipe his feet, just before entering. Doors must not be slammed. All unseemly noises should be checked in a school-room. If the teacher does not insist on obedience, she can never expect to have the order so beautiful in a school. She should report any cases

of flagrant disobedience to the parents, and ask their assistance to bring the child under proper restraint.

LEAVING THE BUILDING.

They should be taught to leave the school-room in an orderly manner, without pushing or running. Many schools have a regular drill by which the children are instructed as to how to leave the building in case of a fire. This is a very sensible arrangement, and very useful, in city schools, where hundreds of children are found in one building, of several stories' height.

RESPECT SHOWN PUPILS.

Never lower the self-respect of a pupil. Many teachers reprove their pupils in a very offensive manner, dwelling on their personal defects, instead of the particular offense they have been guilty of. Teachers make a great mistake when they give way to temper, and call children rude names, as "blockheads," "stupids," and "fools." Preserve your calmness; reprove in a dignified manner, and your manner and language will win you respect from those keen observers, children.

PRAISE YOUR PUPILS.

Do not imagine that it will lower your dignity to commend a scholar for any lesson well learned, or in approval of polite acts. A quiet word of praise will

raise the tone of the school-room, and incite those under your care to become more studious.

SPEAKING ILL OF PARENTS.

Do not speak disparagingly of a child's parents. Teach it to honor them, and act as though you knew that their help would be extended to you in any matter of discipline.

Children who come of wealthy parents should be restrained from wounding the feelings of any of their companions who are poor. Be very watchful lest you unconsciously pander to the rich.

POLITENESS ENJOINED.

Teach the scholars to show each other special acts of politeness. Impress upon them that coarse language, rowdyism, selfishness and conceit are all ungentlemanly, and will unfit them for the company of those who are worthy of regard.

HOW TO ADDRESS YOU.

Address the pupils as "Miss Nellie," "Master Charlie," and do not permit them to address you as "teacher." Require them to speak to you by your name—"Miss Waters," "Mr. Knowles," etc. When you ask them a question do not allow them to answer in monosyllables, as "Yes," "No," but insist upon

their replying "No, sir," "Yes, ma'am," "What, sir?" etc. Trifles as these may seem to some, they are the foundations of those manners which cling to them through life. A school-room where everyone is courteous has a tendency to awaken pride in the hearts of those who attend, and from a desire to appear well they will take pleasure in doing well.

Let your watchful care extend beyond the limits of the school-room, to their play-ground. Do not appear to watch them too closely, but instruct them to play fairly, and not to tyrannize over each other; to keep cool, and not to invade other's rights, but to concede to others privileges which they would like themselves.

TEACH KINDNESS.

The training of the moral nature, which should be commenced at home, should be supplemented by the teacher, who should inculcate maxims of kindness to all. They should be taught to show mercy to dumb animals.

And parents in their turn should feel a sincere desire to help the teacher by compelling their children to treat her respectfully under all circumstances.

They should not listen to every frivolous complaint made by a child, but where the comfort and well-being of their dear ones are concerned, they should

inquire into the matter, and show the teacher by word and act, that they wish to deal justly by her, and thus many collisions between parents and teachers would be avoided, and much ill-feeling saved.

It is well to form habits of neatness and punctuality in early life. The pupils should be prompt in attendance. They should not leave the school-room until their desks are in complete order. A few minutes before the closing hour should be given them in which to pack away their books, etc.

And then dismiss them in a quiet, orderly fashion, and see that the happy shout and merry romp which will no longer be repressed, be not indulged in, until they are well out of the school-room's precinct.

CHAPTER XXXV.

WHAT SHALL WE READ?

WITH the boundless facilities for reading the best and the worst literature, with the vast strides that the "art preservative" has made in furnishing the homes and libraries with books from the "unabridged" down to a child's primer, it seems an easy task to decide what shall be read. And yet to sift out the worthless, from among this mass, leaving the valuable for perusal, is no light undertaking, and one whose importance is vast.

ONE NEEDS TO BE A READER.

To be able to judge what is good reading, requires one to be a reader. The general information obtained by a system of comprehensive reading, gives the ability to select good works for others. Especially do the young need such advice. They read with eagerness, and usually without judgment everything that comes in their way. And yet this love of reading is of great value to them. If no other benefit was secured, it relieves many idle hours, and keeps them

out of mischief. The boy who reads much will pass many hours in the quiet of home, which might be given to questionable companions.

But this fondness for books needs wise direction, else a course of indiscriminate reading will be indulged in which will prove injurious.

HAVE A LIBRARY.

Many homes are conspicuous by the absence of books. A few fancifully-bound volumes may be found, a daily paper, and now and then a magazine. In these homes young minds are starved. A library once meant the outlay of a princely sum, and the patient collection of years of research. To-day it means the expenditure of but a moderate sum, and the rapid gathering together of volumes of wide range of thought. Every home should start a small library, to which additions can be made continually.

The mind can never broaden without the help of good books. If a person has not much desire for reading, the little taste they have can be cultivated, and intellectual improvement will come easily. The mind that never receives a new idea becomes stunted and dwarfed. It is incapable of deciding fairly on any subject, for it has not added the ripe thoughts and experiences of other minds to its treasury, and so is unable to draw fair comparisons.

TEACH YOUR CHILDREN TO LOVE BOOKS.

When the interest in books does not naturally exist, it can be stimulated by careful inquiry as to what attracts the boy or girl. Then procure works treating upon the subjects, and place them in their hands. A curiosity will be aroused, more books will be demanded, and gradually, a love of reading will take the place of former indifference.

READING ALOUD.

There is no more delightful practice for a large family than to select a book or magazine and persuade the one best adapted, to read loud for the benefit of the others. One evening a week should be given to this custom, and it can be called "The Home Reading Circle." Much instruction and pleasure is afforded by such a plan.

PERNICIOUS LITERATURE.

There is a class of books which is sent forth in vast quantities, and is working an irreparable injury to young people. In vain the press and pulpit and wise parents seek to stay the flood; it pours on with resistless power. Boys devour this style of literature with eagerness, and the impossible hair-breadth adventures and daring deeds pictured there,

kindle an ardor in a boy gifted with a vivid imagination, that nothing can quench. They pore over it at every opportunity. They accept as truth every word of the vile trash, and long to become heroes such as they read of; until, fired by the thrilling escapades they have drank in, they throw off the restraints of home as too tame and commonplace, and depart for gory fields, thus wringing the hearts of the parents who love them.

TAKE A PAPER.

Every head of a family should take at least one paper—a daily if possible, or if not, a weekly will answer. The office of the newspaper is to keep you informed of the enterprises of your fellow-men; of current events; of what new discoveries are being made in art, science or mechanics. To read the newspaper of the present, with its collated treasures, is an education in itself.

The monthly magazine is another valuable factor in the cultivation of the mind. The church paper of your denomination is an aid in the developing of Christian character. How many books and papers should be taken, depends upon the means one has at command, but whatever are had, should be chosen with reference to the specific work to be done—the training of the heart equally with the intellect.

THE YOUNG QUESTIONER.

Children instinctively love knowledge. This is plainly seen by their almost insatiable inquisitiveness. The questions that a child of an active turn of mind will ask, will puzzle the profoundest minds to answer. This desire for knowledge is common to them all. This affords a grave reason why they should be liberally provided with books, from whence to draw at will, filling their tender minds with that which will satisfy.

Good books furnish a nutrition without which the soul famishes. Costly furniture, fine clothes will gratify the eye, and please for a day; books feed the mind, and leave their impress forever.

DO NOT READ EVERYTHING.

In the vast sea of good literature which the press supplies, it is almost impossible to discriminate. Life is brief at the best, and a wise and sensible selection should be made, even among so much that is good. Flimsy novels should be excluded from the family. Many noble lessons are taught through the pages of fiction, but the purposeless, trashy, exciting novels that have no literary merit or moral worth should be banished from the library we would have every home possess. "Society" novels come under the same

ban; they unfit the young for the plain, common-sense duties of everyday life.

The books we would place in the hands of the young would be travels. Their weird power allows us at home by the cozy fire to brave the wild storms and awful journeys through ice-bound seas, or paints for us the beauteous pictures of summer in far-off tropic lands, or fills our listening ears with the Babel sounds of strange tongues. Political economy is alas—a sealed book to six-tenths of the reading portion of any community, and yet is it not well to know something of the best manner of managing governmental affairs, and the sources of wealth of a country?

But when we touch upon romance and poetry, how wide a field! From the fair flowers growing here, who can name the blossoms whose odors shall not sicken, whose colors are imperishable? So lovely are they all, so alluring, that one scarce knows which to pluck. But some are more poisonous than the deadly night-shade, and far more to be abhorred, for they kill the soul. But who does not feel nobler after reading Grace Aguilar's stories, or George Eliot's? And what a tender pity we feel for all earth's creatures from Dickens' exquisite portrayals of the weak and helpless! What is there of life, what phase of human nature that Shakespeare, the grand, did not

reach and gild with his immortal pen? "The poet for all times and all people" indeed. And in our own land Bryant and Longfellow and many others have walked with nature from their childhood, to peaceful old age.

HAVE A VARIETY.

As there are many dispositions and likes among the members of the home circle, it is well to provide a variety of reading matter. For the lover of poetry we would have an edition of the standard poets; for the history lover, authentic works of this nature; for those of a scientific bent, works dealing with weightier thoughts, should be procured; and for the boy who reveled in adventure, true stories of travel and daring, ungarnished with bloodshed, should be put into his hands, that he might learn what true heroism was. The expense might enter into account in some cases, but it is a trifling matter compared with the immense returns in happiness and culture to be had.

A GOOD PLAN.

A good plan to adopt in reading is to mark and commit to memory the most beautiful thoughts met. The advantages of such a course are, that it strengthens the memory, and stores the mind with worthy ideas which mold the life; they also make the memory a valuable storehouse from whence they can draw

for future use. It is related of Milton in his dreary night of darkness, when blindness seized him, that his chief joy consisted in recalling and repeating the rich treasure trove, which he had stored up from the fields of literature in his earlier years.

READING TOO MUCH.

Parents often complain that they cannot obtain any assistance from their children, because they read so much. While to continually pore over books may not be the best thing for the young, it is a hopeful sign that the pleasures of reading outweigh all other enjoyments.

Parents who fear that too close application to books is liable to interfere with the usefulness of their children, or injure their health, should counsel with the little bookworms, and advise them to alternate the reading with physical exercises, for only a "sound mind in a sound body" can carry off the prizes in the world's arena. Guide their reading with sense. It is not the one who reads the most, who is the gainer, but the one who reads and remembers as well.

BOOKS SAFE COMPANIONS.

You need not hesitate to trust your children with good books. They are the safest of counselors—silent, but valuable. Hood says: "Be as careful of

the books you read, as the company you keep, for your habits and character will be as much influenced by the former as the latter." Books are educators. The boy who loves books and cons the pages of good ones faithfully, drawing in lessons of truth and experience to serve as guides, is better prepared for the contact with the hard places of life, than the boy who cares nothing for them, and who has gathered no instruction from their silent teachings. A reading people is always a thinking people. Then be wary of the books you admit to your home, and the young who are fed on pure literature, will grow under its nourishing influence into true men and true women.

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